

SOCIOLOGY

— AND —

SOCIAL RESEARCH

AN INTERNATIONAL JOURNAL

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THE OBJECTIVES OF THE FIRST COURSE IN SOCIOLOGY

L. L. BERNARD

Washington University

ONE MUST RECOGNIZE that the objectives of the first course in sociology may be numerous and various, and that they must in some degree correspond to the institutions, the needs of the students, and the regional requirements which obtain where the course is given. It is not possible, therefore, to set forth a single objective or a single group of aims in teaching the first course, that will fit all occasions. The objectives that should be dominant in the high school may well be different from those that should obtain in the state teachers' college, in the denominational college, or in the university. In any discussion of aims and objectives this variety of needs of different student constituencies must be taken into consideration. Likewise, the teacher should himself study the needs of his students and of his social situation with a view to the planning of his course in such a manner that their needs will be properly cared for.

In this paper, therefore, I shall not attempt to set forth a list of ideal aims, corresponding to a hypothetical list of uniform needs which perhaps do not exist as a unit in any considerable number of situations. Rather, I shall attempt to present a variety of objectives of the first course, indicating as best I can in what situations these objectives might

legitimately apply, leaving to each teacher the selection and application of his own objectives according to his particular needs. I believe, however, that there is one general need common to all students and to all situations which would justify one objective as always primary in planning the first course. This is the need for a functional adjustment of the individual to his group, and, therefore, the objective of the adjustment may be indicated as primary and necessary in all first courses. Naturally the means to the fulfilling of this ever-present adjustment need will vary according to the nature of the problems of adjustment in any particular situation, and the content of the course will vary accordingly as the problems of adjustment vary. But the problem of this paper is not the content of the first course, but the work that the first course should accomplish for the students who are taking the course. The problem of the content of the first course is reserved for another paper.

Besides the primary need and objective of the first course which we have indicated as that of adjustment, there are several secondary objectives, all more or less legitimate according to the character of the constituency of the course and the circumstances under which it is given. Some of these secondary objectives will apply to larger constituencies than others, but all of them may be conceived as applying somewhere. Some teachers place a great deal of emphasis upon training students in pure science methodology, that is, upon making potential investigators and clear and accurate thinkers out of their students, and are little concerned with the use to which the students may put the knowledge they gain. Other teachers are much devoted to the criterion of knowledge for knowledge's own sake. Still others can see no value to knowledge unless it can be applied and they would aim at making of all their students potential or actual social reformers. They would teach them the problems of society and the methods of solving

these problems, giving much less importance to knowledge for the sake of knowledge alone. A much smaller group of teachers would use the first course as a phase of cultural training in the narrower sense, to give their pupils subject matter for conversation and to teach them the conventions and customs of society in order that they might always be at ease in their societary world. Some would make of them good citizens, always prepared to function effectively with respect to the wider relationships of society, although they would stop short of making of them militant reformers. Others would conceive of the first course in sociology as an aid to a better religious life, to a clearer appreciation of the essential principles of Christianity or Judaism, of Catholicism or Protestantism, and they would so shape the course that these objectives might be attained. Probably the smallest group of all would consider the first course in sociology as an aesthetic subject, the chief function of which is to give pleasure to the student and which therefore should deal only with the harmonious and the satisfying in life. Those with more rugged natures may sometimes conceive of its chief mission as that of teaching a strong functional morality.

All of these secondary objectives of the first course are in some degree legitimate and necessary. It is conceivable that any one of them might be dominant in some particular situation. Equally true is it that all of them have some, but unequal, value in every course, everywhere. In fact, all of these objectives make some contribution to the primary need of the individual for adjustment to his world, since his needs lie along all of these lines.

The adjustment need being primary, it should be considered in some detail. All life, all living, is a process of making adjustments to the environment in which the beings live. This adjustment to environment must be made on several planes. Physically, the adjustment must be

achieved with respect to external objects, such as flat and uneven surfaces, distance, falling and moving bodies, heavy and light objects, soft and hard things, smooth and rough surfaces, and many other physical conditions. Physiologically, adjustment is with reference to the edible and inedible, the poisonous and the nutritious, the digestible and the indigestible, chemical substances that are excitants and those that are quieting in their effects, as well as with the processes of breathing, reproduction, excretion, et cetera. Psychologically also, there are adjustments to be made if the pathway of life is to be smooth and sufficiently attractive to make living worth-while.

Our concern in the first course is, however, primarily with social adjustments, or those adjustments that may be anticipated and planned for on the sociological level. The knowledge that is of most worth for social adjustment may, perhaps, be grouped under four major headings. First, is knowledge of people, or of human nature. The primary question to be answered here is, "How may people be expected to behave under given circumstances?" Everyone, wherever or whatever he may be, must have this knowledge, because everyone lives and must continue to live in society. Second, is the knowledge of social processes. What are the things that people most commonly do with and to one another? As you look out over your social world, catching a bird's-eye view of the social panorama, what do you see? Among other things, you see people much concerned with food and its preparation and consumption in common. The very young are playing games and contesting in bodily strength and agility of mind. The adolescent and the young men and women are courting and getting married. Those in their twenties and thirties are rearing families or getting divorced. The old are giving advice and sadly shaking their heads at the younger generation. Many of all ages, and both sexes, are eagerly chasing dollars that soar away on

their eagle wings to heights untouchable. Others, largely of a single sex, are making some designing people in Paris and New York rich by taking their advice about what it is good to wear or to buy for their homes. These and many more social processes make up the warp and woof of the fabric of life. And here again everybody everywhere needs to know about them.

Third, are the social institutions and the social organization generally. All of us live and have our beings in social groups of some sort, large or small, permanent or temporary, compact, personal, and primary, or widespread, derivative, and impersonal. We cannot live outside of them, for there is no outside of them in the spatial arrangements of the social world. The most important of these groups are called institutions, such as the church, the state, the school, business organizations, the family, and other organizations for the promotion of moral, aesthetic, and social interests. It is these institutional groups and organizations which shape and nurture us spiritually and even physically. No one and no course can conceivably neglect them, although some courses may properly choose certain ones for greater emphasis than others.

Finally, are the social controls. There are certain processes in all groups which are used for the purpose of whipping people into line socially and for holding them reasonably firm in their social adjustments. Among these social controls are force, suggestion, propaganda, education. These controls are potent for evil as well as for good. It is vastly important that all men and women, for their own safety and welfare, should know how they operate and how to master them instead of being mastered by them, if necessity for their control should arise.

May we not say, then, that here are four fields of social knowledge that all persons should understand if they are to adjust themselves effectively to the problems of life?

There are other phases of physical and chemical knowledge, biological and psychological, economic and political, religious and moral understanding, that they should have in order to complete their equipment for making life's adjustments. But these four types of knowledge constitute the minimum equipment that everybody everywhere should have of sociological knowledge in order to live well. Consequently, these things should in some manner be presented in the first course, which first of all must aim at the adjustment of the individual to his world.

Here another question of importance arises. Is knowledge *about* things social sufficient, or should the first course student have training in actual participation in the four fields of experience outlined above? Some participation he will necessarily achieve through the process of living while he is studying, for even students live, and sometimes live more in the world than in the study. But such experience in the actual social world is largely without expert guidance and is therefore incompletely and frequently badly skewed in values and emphasis. The home, the church, the club, business, social life, even wandering about the streets or in the countryside, travel itself, inevitably afford some guidance in the selection of values and behavior patterns. But there are few parents, ministers, or other associates who are as well equipped as the trained sociologist should be to pass judgment upon social adjustments and upon individual behavior in social situations. Should, therefore, the teacher of the first course undertake to direct the overt behavior as well as the social thinking of the students? If a wise and effective adjustment for the individual is the primary objective of the first course, would not this end be secured to better advantage by training the student in actual participation in the affairs of society? This question has often been asked by educators. How shall we answer it as teachers of sociology?

There are, in fact, three methods that may be followed by the teacher in helping the student select a wise and effective adjustment to his social world. He may give him general sociological principles, that is, the theory of society as barely outlined above. Again, he may assist him to a more concrete understanding of his social world by presenting him with realistic descriptive pictures of the four phases of society mentioned above. The third method is that of leading the student to participation in the activities of society themselves. Practically all of us are agreed, I take it, that the general theoretical presentation, without any preliminary descriptive analysis of the society in which we live, does not afford an effective guide to the adjustment of the individual to this society. Social theory has its legitimate place in the sociological curriculum, but its place is after the facts have been presented rather than before. It should grow out of facts and not seek either to determine or displace them.

The real question with us, I suppose, is whether we should be content with the concrete descriptive method in introducing the student to his general view of the social world, or whether we should adopt rather the method of guiding him in participation. We may consider this question from the standpoint of what is both ideally desirable and practicable. That the present equipment of the teaching force and of school administration is not now adequate to the training of students of participation is easily evident. The participation method in sociology is analogous to the laboratory method in the nonsocial sciences and requires an even larger and more varied equipment because of the greater extent and greater complexity of the social laboratory. If the student is really to get good guidance in first-hand participation in the major processes of adjustment to social life, he must have the advantage of good equipment for that purpose. Our partial attempts in the public

schools and through the so-called experimental and field courses in the colleges and universities as now given fall far short of the possibilities of achievement in this direction. Possibly in the future some of the highly endowed universities will undertake to give such training with adequate equipment to those who can afford to pay the laboratory or "participation" fees. But the time demanded for such training would necessarily so disrupt the conventional arts college curriculum that it would cease to be recognizable as such. To the question as to whether training by participation is ideally desirable, I must say that I can see no sound arguments against it and that I see many good ones in its favor, provided equipment and teachers are adequate to the purpose. It is the earliest form of education known to man. Plato advocated it, and there is a strong demand for it among modern progressive educators. It has been adopted in large measure by professional and industrial schools. It was largely abandoned in later times, partly because the load of knowledge, especially of "dead" knowledge, grew so heavy that it could be imparted within a limited time only by literary and not by participant methods. We have now abandoned the attempt to convey the whole of knowledge to the student even through literary channels, but are content to give him the key sciences and to train him in the methodology of finding facts for himself for the extension of his information along such lines as he may find desirable or necessary. If we should drop some more of the burden of traditional or purely ornamental knowledge from the curriculum we might find time to add as much participation for sociological students as is necessary to give them contact with the concrete realities of the social world in which they must live. Yet there are few who would advocate the making of participation the sole content of either the entire curriculum or of the first course

in sociology. In my opinion, it should accompany descriptive and theoretical instruction and not replace them.

The secondary objectives of the first course in sociology must be handled much more briefly. That of training in the methods of social investigation and in accurate sociological thinking is always a valuable objective in any course, but it should never be the sole aim of the first course. As valuable as correct thinking is for adjustment purposes, it is not the whole of life. Thinking in a vacuum is of little use anyway. The most effective thinking is done in connection with the problems as they arise in participation or with descriptive materials about society. Certainly the young sociologist will think best if he thinks about a real and actual problem that appears to him to have vital importance. By the same token, the phrase "knowledge for its own sake" can have little sociological meaning unless we interpret it to mean that we should accumulate knowledge about society not immediately necessary because it will be useful in making later social adjustments. But even with such an interpretation, the knowledge will be more effectively acquired and retained if it has as its stimulus some present, vital reality in the actual situation before us.

I have some doubt about the advisability of making the first course, except in very exceptional cases, center primarily about social reform, although I believe social problems should not be excluded from such a course. The social reform slant, if it is too much emphasized in the first course, may so distort the viewpoint of the student as to cause him to look primarily for evils to correct rather than for normal processes to foster. Thus the problem of adjustment may become that of the destruction of social institutions rather than of their perfection. Social reform is a very necessary activity in society and the first course in sociology should encourage rather than discourage it, but it should help to

lay the foundations for such a program rather than undertake to carry it out. Social reform involves the applications of other sciences as well as of sociology and is fitting work for mature students rather than for beginners.

Likewise, training for citizenship, or in religion and in morals, should perhaps be incidental rather than the dominant purpose. If this statement should appear to contradict what was earlier said about the virtues of training by participation, I should explain that I should wish the whole of the first course to make better citizens and men and women with a more normal religion and a better morality. But I doubt if this can be best accomplished by going in search of these things as objects and as ends in themselves. Like pleasure, if you seek them you may not find them. They are best achieved as incidents of the process of normal adjustment or living, that is, by understanding your world and your function in that world. They are qualities or attributes of life, values we place upon concrete processes and needs of adjustment, and not absolute ends in themselves which are forever the same and immutable. All relative values such as these must arise out of the adjustment process and take their meaning from its necessities.

One thing, however, should not be forgotten in discussing these incidental objectives of the first course. The best adjustment to life is not necessarily one of unquestioning conformity. Such could be the case only in a static society which was perfect. The student should be taught to question values and processes in the adjustment process, as well as conform to them. In a dynamic world there must be a constant revision of human nature, of social processes, of institutions, and of social controls. The old ones which were originally intended to facilitate adjustment may now merely stand in the way, or they may be good only in part and require change and modification. One of the necessary

objectives of the first course in sociology is that of teaching the student to think—not only to think accurately, but to think constructively, idealistically, and humanly about the best possible adjustments for all men in society.

A final word may now be in order regarding the best application of these several objectives to different kinds of students and to various types of institutions under different regional requirements. As I remarked above, it seems to me that the general objective of successful adjustment should dominate every first course everywhere, and that the concrete descriptive content of the course or the direct participation of the student in the actual social processes should be modified in such ways as are necessary to make the adjustment of the students to their social situations most effective. I also believe that the major material that must be taught the students in order to make their adjustments effective will fall in all cases under the four divisions of the field as I have outlined them in section two, above.

In another paper on the content of the first course in sociology I have attempted to indicate what sorts of materials can best be taught at various stages of the students' intellectual and experiential development. Here I would merely add that I believe the necessary facts about the adjustment processes in society can best be taught in the grade schools and in the high schools through the descriptive study of those persons, processes, institutions, and social controls that are either within actual reach of the students or at least have their more local forms and extensions in his immediate neighborhood. He can find his adjustment patterns best in the local organization of society while he is still young, and as he grows older he can follow the expanding meaning and the extension of operation of these local functions and organizations into their wider national and international functioning and organization.

Likewise, his participation should begin, must begin, with the local and extend to the wider forms. Participation itself should begin early and should be carefully directed at this early age. As the student develops in age and outlook his participation, as well as his grasp of the social adjustment situation, should expand and become more abstract in content. As the student grows in appreciation of the abstract relations of society, especially in the university first courses, theory may be added to description and participation in the degree to which he can handle it.

PUBLIC CONTROL OF SOCIAL WORK

CHRISTINE GALITZI

Scripps College

FASCISM, COMMUNISM, NAZISM, are but concrete illustrations of the present-day definite trend toward centralization of power. These oligarchic governments, casting aside every democratic principle, resort to dictatorial methods, perhaps as a means of securing by force the crystallization of a national consciousness, without which a concerted action between the leaders and the ruled would be impossible. The state had therefore to rally through compulsory legislation the conflicting economic groups within its boundaries, in order to achieve a standardization of living conditions, which would secure for the average man of the masses the material happiness advocated by our bourgeois philosophy. In this effort private initiative in every branch of activity had to suffer from the onslaught of governmental control. Only a centralized administration could eliminate in this paradoxical period of plentifulness and shortage in natural resources the unnecessary overlapping of work, the duplication of expenditure, and the wastefulness due to the lack of scientific co-ordination of activities. Consequently, little by little, the government had to assume more and more responsibilities. Even the New Deal had to strengthen the sovereignty of the federal state beyond Jeffersonian expectations. Spurred by emergency measures it has invaded the state's administrative machinery, the private commercial and industrial enterprises, and also private charity. If we were to isolate the latter for the sake of clarity in our discussion, we would see that philanthropy or what is usually referred to as social work or public welfare is coming gradually under

the protective aegis of the federal government. Already 90 per cent of our public relief budgets are secured today through public funds,—federal, state, or municipal,—and only 10 per cent are contributed by individual and private charity. The reverse picture was true for 1929. Consequently, as depression and economic disequilibrium grow in intensity, private support of charities declines. So, little by little, we see under the spur of economic pressure the handing over of the work by private organizations to governmental agencies, while the whole budget of public and private social work needs to be secured wholly through public funds.

This tendency has its pros and cons. It is undoubtedly a step forward in the direction of divesting social work and public charity from any charitable, paternalistic character. The individual taxpayer, recipient of public relief, would accept the latter as an insurance premium, maturing at a time of need. Moreover, from a standpoint of the social agencies themselves, their diversity and variety of methods will gradually yield to the rapid demands of standardization, imposed by a unified, centralized organization, that is the municipal, state, or federal public welfare departments that will have profited by the pioneer work in centralization of the present-day community chests and councils of social agencies.

As to the drawbacks of this centralized system of dispensing relief, one might bemoan the inevitable tendency toward red tape. This mechanization process would impair the beneficial results of the human touch between the client and the agency, a result so successfully achieved by the private agencies. One might also fear the invasion of the public welfare organization by unscrupulous politicians who might utilize relief as an arm to secure more votes. The most important problem, however, centers around the temporary or permanent character of this trend

toward centralization of power. Will the private agencies be gradually absorbed by the state? Will they be able to survive side by side with public welfare organizations, and will they in the fulfillment of their specific functions be able to trail new paths in the field of public welfare administration and social case methods, thus pursuing the role of pioneering which they have discharged so efficiently up to the present time?

The alarmists, led by a few prominent social workers among the noninterventionists, are clamoring for freedom, liberalism, and respect of the rights of private agencies and are opposing any state intervention. Yet twenty years ago this same group was pointing out in every annual conference of social work the need of co-ordinating efforts, of eliminating overlapping, of relying upon public funds for charity, and of putting philanthropy upon a respectable basis. Now that the trend is well under way their *laissez faire* and liberalism are revived in order to counteract state control and enregimentation. Others believe that the private agencies have become obsolete and that the state and the municipality will assume the responsibility of their work. This point is especially advocated by those who believe that as welfare work will depend more and more on public funds, the taxpayers will clamor more and more for public control of the public funds allotted to the departments of public welfare. But the private agencies need not apprehend the immediate future. Their place is still needed in the functional co-ordination between private and public social welfare work. Even when the pioneer stage of having paved the way to public responsibility for the relief and prevention of maladjustment will have faded into oblivion, the private agencies might retain the function of innovating new means and new methods for the solution of problems arising from the process of adaptation of the individual to a continuously evolving society. Thus the

municipal, state, and federal governments might permit their coexistence with public institutions, until such time when public initiative will supersede private initiative, and a few progressive public agencies will replace the more liberal private organizations and become, in turn, the experimental laboratories for coping adequately with human needs in a more and more complex society. It is, therefore, not unwise to conclude that the trend toward centralization of power is but the gradual crystallization of a process which is likely to assume a permanent character, as democratic ideals invade more and more the masses and the process of education tends to enlighten the citizen of tomorrow in the efficient exercise of his rights and the adequate discharge of his responsibilities.

IMAGINATION IN SOCIAL RESEARCH

AUSTIN L. PORTERFIELD

Southeastern Oklahoma Teachers College, Durant, Oklahoma

IN HIS CLASSICAL *Essay on the Creative Imagination*, Ribot gives us a description of the most creative activity of the human organism, a knowledge of which is essential to any understanding of its function in social research. Before proceeding to describe the imagination as assuming plastic, diffluent, mystic, scientific, practical, commercial, and Utopian forms,¹ he gives the following general definition:

The imagination is subjective, personal . . . its movement is from within outwards toward objectification. The understanding has opposite characteristics—it is objective, impersonal, receives from the outside. For the creative imagination, the inner world is the regulator; there is a preponderance of the inner over the outer. For the understanding, the outside world is the regulator; there is a preponderance of the outer over the inner. . . . Both imagination and will have a teleological character. . . . We are always inventing for an end.²

In the imagination, according to Ribot, there are three factors—the intellectual, the emotional, and the unconscious. The intellectual factor, the only one discussed here, dissociates and associates mental items. Dissociation separates old configurations of images and makes possible the formation of new configurations (not the language of Ribot of course). Dissociation originates through internal and external factors. The internal factors of dissociation are our tendency to

see only the essential and forget the unessential, to find attention emotionally orientated, and the tendency to follow the law of least resistance and simplification of mental labor.

¹ *Essay on the Creative Imagination*, Pt. III.

² *Ibid.*, p. 10. See p. 32 for comparison with the above.

The external factors grow out of the fact that observable phenomena do not always appear in the same unvariable configurations. Some bodies of phenomena do, but others do not. Illustrating, Ribot says that an unvariable association of coldness and moistness in objects would make the two qualities hard to distinguish and impossible of dissociation by imagining. Association comes about through contiguity and resemblance. Association by contiguity is external, simple, and homogeneous—probably what the Gestaltists mean by ready-made *Gestalten*. Association by resemblance is internal and is distinguished by three moments—presentation to consciousness of a new item, comparison of the new item with an item already in consciousness, and assimilation and later joint recall of the two items.³

Spearman describes the imagination as “the educing of correlates.” He gives three principles of knowing and imagining: the principle of experience, by which one “tends to know his own sensations, feelings, and strivings”; “the principle of relations, by which two or more items given in consciousness, may be perceived to be in various ways related”; and the principle of correlates by which, “When any item and a relation to it are present to mind, the mind can generate another item in itself so related.”⁴

It is this “generation in itself” of “another related item” that Spearman refers to as the “educing of correlates”; and it is this “educing of correlates” that constitutes the function of the imagination in social research.⁵

Of course this paper is concerned only with scientific imagination and correlates—imagination with controls.

³ *Loc. cit.*, Ribot thinks the emotional element in imagination looms large. All invention of research presupposes a want, a tension (“full of discomfort”). Scientists are not pure intelligence. If they were, creative activity would have no motivation. On the unconscious factor, see p. 52. Cf. Lowes, *The Road to Xanadu*, the chapter on “Chaos.”

⁴ *Creative Mind*, pp. 15-23.

⁵ Cf., Cohen, *Reason and Nature*, pp. 57-75, on imagination and reason.

For imagination often creates what is not at all reasonable. A schizophreniac may imaginatively jumble all the relations of his multiverse, but he cannot reason. He may be compounded of a "nymph, a dwarf, a half-man, and a fairy,"⁶ but he cannot criticize his composition. In social research, the scientist must be able to criticize his composition and be possessed of a creative imagination that can always face fact and reason. The same thing is true of the scientist in any field of investigation.

The function of the imagination in social research may be discovered (1) in the nature of social knowledge, (2) in the development of the fields of social research, (3) in the successive stages of scientific method, (4) in the invention and use of various techniques, often themselves referred to as methods, and (5) through the study of the mental processes of world leaders. Except for the fifth method of discovery, an important one, which we shall not consider in this paper, our discussion will proceed in the given order.

Every social scientist is familiar with Charles Horton Cooley's definition of social knowledge as knowledge that is developed from contact with the minds of others through communication, which arouses in us the same processes of thought and sentiment as are going on in those whom we would understand and enables us to understand them by sharing their states of mind. He thus identifies social with what he calls personal as against spatial knowledge. Physical knowledge, which the physical scientists seek, is measurable; but the distinctive trait of social knowledge is its dramatic quality, your own personality re-enacting imaginatively what is thought and felt in others as you observe their behavior in the light of their present and past situations and of your past experiences in what you take to be similar situations.⁷

⁶ *Creative Mind*, pp. 125-26.

⁷ "The Roots of Social Knowledge," *Sociological Theory and Social Research*.

But J. F. Markey denies that there is any difference between spatial and social knowledge, claiming that one's knowledge of a tree is not different from one's knowledge of a man. Accusing Cooley of polishing glass⁸ he says, "We get to know people through the senses (rather through all our responses, including those of the sense organs) and socially interchangeable stimuli," just as we come to know things by the same process.⁹ For him man is but an organization of responses, capable of developing only stimuli which, in turn, elicit more responses.¹⁰ Experience itself, overt activities, sensations, habits, and inventive activity are all responses. We observe with our responses, including those of our muscles, glands, viscera, and other apparatus.¹¹

The fact remains, however, that visceral responses in one person cannot be observed by visceral responses in another independent of an above-all-other-response awareness involving sympathetic imagination. Furthermore, Markey's contention that we know others by the same process as we come to know trees needs either criticism or clarification. A man's responses to a tree do not constitute returns of the shuttle of social interaction, unless, perhaps, the tree has been a trysting place. Then, whatever social meaning the tree may have is not in the tree; for it is not aware of the man and has no experience to be understood. Man never has to interpret the meaning he and other things have for it. There is no "conversation of attitudes."¹² Persons and objects do have meaning for others, whose responses are akin to our own. Some of these responses are

⁸ "Trends in Social Psychology," *Trends in American Sociology* by Lundberg, Anderson, and Bain. Cf. Markey, *The Symbolic Process*, Chaps. II-III.

⁹ Markey, *ibid.*, pp. 139-48.

¹⁰ Markey does not mention the fact that men invent stimuli (machines) whose energy does more than merely elicit responses.

¹¹ *Ibid.*, p. 145.

¹² Mead, "Social Consciousness and the Consciousness of Meaning," *Psychology Bulletin*, 7:310, from Karpf, *American Social Psychology*, p. 321.

overt, some are not. Experience and meaning, the source of overt responses, are never overt, however observable the stimuli. And if experience as such is responsive, it must not be confused with overt media of social interaction.

If the sense experience one has of inanimate objects is all one knows about them, then all one can know of either physical or psychosocial facts is by the examination of our own sensations, states, and ideas, aided, of course, by all the measurements we can make. Even after measurement all knowledge would be subjective and come by introspection, a no less subjective process when described in objective terms. If one knows more of what the other feels when the other touches a red-hot iron than of the iron itself, it is by putting himself imaginatively in the other's place—not the way he knows the iron at all, and what he knows about the iron is not the same as what he knows about the sensation of the other.

Astronomy studies the association of stars; sociology, the association of men. Both are natural sciences but it does not follow that both are physical sciences or proceed by physical science methods. Social knowledge is different from the knowledge of objects and the phenomena of their relations simply because the nature of man is not the nature of the spatial or extended.

To gain social knowledge is to make discoveries of the nature of the social bond, the factors of social continuity and of group change, the nature of social organization and disorganization, and the possibilities of societal self-direction as rooted in original and acquired human nature and culture. Such insight depends upon a knowledge of the past and upon capacity for imagination and reason following in the train of and preceded by careful observation, aided, of course, by the most significant technique that can be devised.

The fields of social knowledge are determined by the field properties of society as a whole that is more than the sum of its parts.¹³ The laws operative in the discovery of any body of knowledge lay bare their imaginative nature in an examination of the part they have played in the development of definite fields within the total field of social knowledge. In society, perhaps only wholes can exist. It is this wholeness of society that gives it its significant field properties, such as human nature, the social process as operative in intra- and inter-groupal interaction, the cultural process as operative in time, and the end results of both processes as they become in turn factors in intra- and inter-groupal interaction, the ecological factors operative in society, and social goals.

The development of definite fields of social knowledge within the total field is shown in the history of sociology. Comte invents a hierarchy of sciences in which sociology becomes a separate whole. Spencer's vast imagination envisions a synthetic philosophy, which includes sociology as one of its units. His ranging vision swept the horizon and sought to systematize relations; yet his pioneering led him into some real errors. Accepting the organic theory of society, he did not see that cultural data appear in constellations or *Gestalten* the meaning of whose parts is determined by the whole. But it took real imagination to apply the organic concept of society.

Specialization had to come later, for the laws of learning make it necessary for larger wholes to appear before the related wholes forming parts of the total configuration can appear. They require, therefore, imagination in the process of segregating the new configurations, clarifying, developing, and reinstating them in an enriched, new whole, greater and more inclusive than the configuration growing out of the original ground of knowledge. The old

¹³ Wheeler and Perkins, *The Principles of Mental Development*, Chap. II.

Gestalt has now been replaced by a number of new *Gestalten*. These new *Gestalten* become and are (field properties) functionally related parts in the expanded body of knowledge in a given field as a whole.

All the fields of social research, then, are field properties of society, imaginatively discovered and functionally related because the bodies of data that compose them are so related. It is necessary to specialize, to handle one piece of a jigsaw puzzle at a time; but imagination must view the separate pieces in the light of what is already known of the whole as an ever-changing-until-complete structure before we can make any progress; and so with the jigsaw of social knowledge.¹⁴

In the *Grammar of Science* Karl Pearson writes a single paragraph about the function of the imagination in social research.¹⁵ That one paragraph, however, shows his appreciation of the imagination, when disciplined, as being at the bottom of all scientific discoveries. He is reminded that, after an elaborate classification of facts has been made and their relationships and sequences carefully traced, the next stage in scientific investigation is the use of the imagination in the construction of a formula "from which the whole group of facts is seen to flow." The construction of such a statement, however, "is not the work of a mere cataloguer, but of a man endowed with creative imagination."

Pearson "begins with the facts" and makes no reference to the use of the imagination in "the elaborate classification of scientific facts." But, concerning beginning with the facts, Morris Cohen asks, "What facts?" And in his answer is more than the implication that the imagination must lead to relevant data. Once the relevant data are in hand, he continues,

¹⁴ Ellwood, *Methods in Sociology*, pp. 3-10. Cf. Bain, *ibid.*, p. 108.

¹⁵ P. 37.

It simply is not true that the facts themselves suggest the appropriate hypothesis. The same facts do not always suggest the same hypothesis to everyone who looks at them. The history of science indicates rather that fruitful hypotheses have generally come to certain gifted minds as musical themes or great poetical expressions have come to others. . . . But it is certain that it requires a plenitude of knowledge to enable one gifted with fortunate insights or guesses to develop them into successful hypothesis.¹⁶

These quotations and references have been included as a rapid résumé of significant thinking about the role of the imagination in scientific method. Having shown that capacity for such insight is vital (1) in the discovery of social knowledge, (2) in the discovery and development of the various fields of social research, and (3) in the rise and elaboration of fruitful hypotheses, this paper adds only the suggestions that (1) considerable insight is a prerequisite to significant classification itself, (2) that imagination is needed in the choice of techniques, (3) that statistical, survey, and case techniques and instruments of precision must themselves be the product of either a poor or a rich imagination, and (4) that learning in research processes must proceed by the same methods as it has proceeded in the cultural process; that is, by crisis (or tension), attention, reflection (growing tension), insight, and control (tension resolved).¹⁷

The first suggestion recalls the fact that the elements have not classified themselves in chemistry, or the species in biology or the races in ethnology. In the experience of the writer the second indicates, for example, that case-study items significant in the light of the whole case may turn in statistical hands to dust and ashes. The third im-

¹⁶ *Reason and Nature*, p. 80.

¹⁷ Recall footnote 3, this paper, Ribot's view of the emotional factor in imagination. Cf. Thomas, *Source Book for Social Origins*, pp. 13-22, Ellwood, *Cultural Evolution*, Chap. III, Znaniecki's comment in Young, *Social Attitudes*, and Lewin's concept of goal attainment as described by J. F. Brown, *The Psychological Review*, 29:220-21.

plies that granting the indispensability of instruments of precision is recognizing the indebtedness of students of human and groupal nature and behavior to imaginative inventors, which they must be themselves; and that, once an instrument is used, imagination must bridge the distance between the data actually measured and the generalization derived. For instance, an instrument for recording stomach contractions may indicate the relation of hunger to human behavior. But the stomach of a savage might contract in the presence of food which he will not touch because it has been marked taboo to him by a magical symbol.¹⁸ Activity is hardly ever related in man to hunger alone. It might be if man were a mere "reflexological mechanism"¹⁹ motivated by the "preponderance of stimuli,"²⁰ as Bechterev and Lundberg claim. But Gandhi's act of starving a weak body for a strong ideal implies more than the total act of a unit of protoplasm propelled by cultural symbols.²¹ Such behavior (all in fact) must be understood in the light of total situations involving a dynamic response, and instruments of precision adequate in the measurement of such configurations²² could never discover them. Their discovery must depend upon the creative imagination.

Finally, should someone protest that social research techniques, like all other inventions, come out of cumulative accidents, he immediately has his reply that accidents also happen to animals other than man; but only man has enough imagination to see the relation between stone-accidentally-cut-men and stone-purposely-cut-other-animals for food.²³ The same type of active adaptation that has

¹⁸ Murdock, *Our Primitive Contemporaries*, pp. 61-62.

¹⁹ *Psychologies of 1930*, Chap. XII.

²⁰ *American Journal of Sociology*, pp. 387-95, November, 1930.

²¹ If ideals are not physical in nature, of what nature are they? Cf. Jensen in Ellwood, *Methods in Sociology*, p. xxii.

²² Reckless and Smith, *Juvenile Delinquency*, p. 210.

²³ Judd, *The Psychology of Social Institutions*, p. 12.

led mankind from the achievements of Pithecanthropus, carrying his clubs over the hills of Java, to the accomplishments of the present, leads man through imaginative social invention to a better understanding of himself. But he can never be understood in the light of pure mechanism. Pure mechanism sheds no light. Until it does there will be ample room for the functioning of the imagination in social research.

PRESSURE GROUPS AND SOCIAL RECONSTRUCTION

GLENN E. HOOVER

Mills College

CURRENT POLITICAL PROGRAMS bring to the fore the matter of national unity. Some of them, if persisted in, will sharpen the antagonisms between economic groups and classes, and will, *pari passu*, weaken the unity of the state and the society which the state represents. Governments gradually came into existence to serve the common interests of its members, and their coherence is greatest when they serve only those wants which are most universal. Resistance to invasion, for example, is an activity which never fails to elicit the most general support of all citizens. When state activities are limited to protection of life and property, and the furtherance of public education and public improvements, its aims and purposes are accepted by all. Such dissension as may arise will grow out of disputes over the way in which such activities should be financed, but will not arise over the desirability of the activities themselves. Internal dissensions will be trivial, temporary, and of little consequence.

The state, however, is a powerful machine and once it has come into existence for the accomplishment of purposes that are generally acceptable, it may be controlled and used for purposes which were quite foreign to those who created it. The history of the attitude of our own government toward private property will serve as an illustration. Dr. Lowell, former president of Harvard University, has said that private property was given greater protection under the Constitution of the United States

than in any country of the world. Our founding fathers seemed convinced that the right of private ownership of property was one of those natural rights which no government might legitimately deny or seriously restrict. It is now seriously proposed that the powers of the government, which was created in large measure expressly to protect private property, should be used for the purpose of sharing the wealth by governmental decree. It may not be proper to term such a plan a scheme for legalized looting, but it is certainly a complete reversal of the political and economic principles on which our government was founded.

I should like, if possible, to avoid discussing the particular measures that are now being advanced for the purpose of reconstructing society. I contend merely that attempts to use the power of government to redress economic inequalities cannot but sharpen group antagonisms and increase what President Washington would have called that "spirit of faction" which he considered a most serious menace to the perpetuity of our union, and against which he warned us in his masterly Farewell Address.

It is, of course, true that at all times there have been elements that have sought to use the powers of government to their own economic advantage. From the beginnings of our nation certain interests have procured tariff favors which were devices for taking money from the pockets of consumers and putting it, not into the public treasury, but into the pockets of producers. There are some of us who still believe that John C. Calhoun was clearly right in his contention that such laws were beyond the constitutional power of Congress to enact. But constitutional questions aside, such laws were and are a perversion of the powers of government that have served as an evil precedent in building up the concept that the government at Washington was a Santa Claus, whose munificence was proportioned to the political pressure that could be applied.

Washington, too, has been the scene of selfish scrambles over the public domain and has been subject to intermittent pressure by raiding parties in search of aid for railroads, shipping interests, and agriculture, and first, last, and all the time, by the veterans. It has, however, remained for the depression to build up large blocs whose frank aim it is to take from those who have,—not on the logical ground that in some cases their wealth may have been unjustly acquired, but on the ground that others need and want it and have the votes to make good their claim.

This is not to imply that the poor we have with us for the first time, or that in the past we have been entirely indifferent to their fate. Until recently, however, we have felt that their condition could best be alleviated by private charity, supplemented by local funds administered under conditions which made its acceptance a last resort. Never until now have we seen the humble requests of the poor transformed into belligerent demands on a nation-wide scale. I do not here refer to the legitimate demand that the powers of the state should be used to provide employment for all able-bodied who seek it, but rather to the demand that the powers of government should be used to arbitrarily equalize the fortunes of men. In view of the envy and cupidity of *homo sapiens* such a program will have supporters as long as one man has more than another. The modern Robin Hoods no longer lurk in the king's highways. They submit their frank proposals to the electorate, are elevated to the Senate of the United States, and openly aspire to the presidency.

The depression of itself would not have produced this phenomenon if it had not been for the complete extension of the suffrage, or as Lecky terms it in his *Democracy and Liberty*, "the degradation of the suffrage." We do not realize yet, quite fully, the fundamental change which

universal suffrage has brought about. This extension of the suffrage, together with a rather insistent drive to remove the constitutional checks on the popular will, has so altered our republic that it is gradually approaching what Aristotle termed the fifth and worst form of democracy, which he described in part as follows:

A form . . . in which not the law, but the multitude, have the supreme power, and supersede the law by their decrees. This is a state of affairs brought about by the demagogues. . . . For the people becomes a monarch. This sort of democracy . . . seeks to exercise monarchical sway and grows into a despot. . . . The decrees of the demos correspond to the edicts of the tyrant; and the demagogue is to the one what the flatterer is to the other. (*Politics*, Book IV.)

The removal of constitutional checks, together with the adoption of universal suffrage and the growing practice of electing men who will do what they think the people want rather than follow their own judgment and their own conscience, has made the United States a happy hunting ground for political demagogues. Their impossible promises seem to attract rather than to repel adherents. Conflicts between employers and employees on the industrial front seem to be less significant, for all eyes are centered on the national capital. It is in Washington that the wealth is to be shared, the aged are to be magnificently pensioned, and business and industry are to be socialized.

We are in for a long period of pressure politics on a grand scale. Congress, which was designed as a deliberative assembly, is to be transformed into a battleground. When power is substituted for reason in our national councils, the stability of democratic government is imperiled. Even if the Republic should survive the struggle, its economic effects would be bad. Professor Overton H. Taylor of Harvard has pictured the result as follows:

This political struggle among economic groups is a thing at all times detrimental to the economic progress of the nation; in times of depression, when the struggle becomes more intense, it hinders national recovery; and every group has an interest in cessation of the struggle. . . . The real economic interest of every group or segment of the people must lie in an all-around renunciation or very stringent limitation of "class legislation," unless some one group can hope to carry through a social revolution on the Marxian model. (*Economics of the Recovery Program*, p. 169.)

The present struggles are peculiar in that only one side is organized. The strategy of the various mendicant groups consists of making demands on the treasury. Such demands, if granted, inevitably result in the spoliation of the unorganized citizens, but there is no organization for defense, only for attack. It must be apparent, however, to anyone that there is no possibility of taxing the unorganized to the point where it will be possible to meet all the demands of the pressure groups. They will continue to ask for more and more until one of the following occurs:

1. The outraged citizens may elect representatives who will answer the demands of the pressure groups with such a thundering "No" as will send them shamed and scurrying from the national capitol.
2. The demands of all, and therefore of none, will be met by printing-press money.
3. Wealth will be shared to the point where the continued demands can no longer be met by any "soak-the-rich" policy. Since it is doubtful if capitalism can operate under such conditions, it must give way to socialism. For those of us who are not socialists it would seem that we are in a race to determine if we can elect a Congress which can say "No" before disaster is upon us.

The prospect however might be worse. There is small chance that the economic conflicts which now divide our people will result in the disintegration of the Union or the

overthrow of our government. For the moment only the small communist group is naïve enough to believe in this possibility although a much larger, but diffused and ill-informed, group is naïve enough to take seriously this communist threat. The possibility of the forceful overthrow of the government of the United States by the communists or other radical groups may be dismissed as utterly fanciful.

The fear that some group of business men may set up by force a Fascist regime is perhaps not quite so groundless, but is, nevertheless, so remote that thoughtful men and women need not be perturbed. Economic Fascism may be creeping on us, under the Constitution and within the law, but it will not come as the result of a *coup d'état*. Alarmists contend that dictatorships of both the Right and the Left have been established in other countries, and that, therefore, there is equal likelihood of their being established here. Anyone who is familiar with the actual situations which made possible the dictatorship of Russia, Italy, or Germany will not become jittery over the prospect of its introduction in the United States.

The Union will be seriously threatened again, as it was in 1860, if the contending blocs and factions become organized on a regional basis. For the moment fortunately they are not. Moreover, of all the economic pressure groups, only the insignificant communists believe in violence. The veterans, the farmers, the shipping industry, the followers of Dr. Townsend, Huey Long, tariff beneficiaries, and other pressure groups are not even contemplating the use of revolutionary methods, to which they are opposed both temperamentally and intellectually. To some of the strongest pressure groups, such as Dr. Townsend's followers, violence is as abhorrent as it would be to a lot of rabbits. Their ballots might bankrupt the treasury, but these elderly ladies and gentlemen will never be found on the barricades.

It is also pleasant to hope that from the plethora of unsound and selfish proposals which have matured since the depression began, we may gain enough unpleasant experience so that the public's knowledge of the laws underlying the science of society may be more widespread. It may not be too much to hope, that if we suffer enough from our violation of these laws, the public may come to believe that there are experts in the social sciences as well as in the physical sciences, medicine, or engineering. Such a happy ending would justify the misery resulting from a very large measure of strife and folly.

WHERE THE COLOR LINE CHOKES

FLOYD C. COVINGTON

Executive Director, Los Angeles Urban League

IN THE MIDST of the so-called New Deal program, motivated toward full recovery, there is a type of social and economic choking by the administrators of this "New-I-Deal," who are tightening the color line around the multicolored throats of Uncle Sam's every tenth nephew.

The cultural lag of economic competition, still dogging the footsteps of the progeny of slaveowner and slave, becomes the ghost-like skeleton in the occupational closet of the one, to throw a deadening fear of immobility into the heart of the other.

One of the present manifestations of this "I'll-keep-you-down-in-spite-of" philosophy which continues to bob up and down cork-like on our federal relief program sea is more life-sapping in its choking effects than the average discriminatory practice of Americans of no color toward Americans of some color, because of its subtlety and glaring inconsistency. A few examples are indicative of how this peculiar policy now operative in our private and public relief departments would work if applied literally in other departments of our governmental structure. I am sure that no one would dispute the fact that the proper disposition of the garbage and rubbish of a city is a vital function, indispensable in the maintenance of sanitation, health protection, and the normal well-being of citizens of any hue. In many Northern cities there is an appreciable number of Negro men employed in the municipal refuse division. There may have been protests originally by some color-struck citizens demanding that a person of their own race be sent to collect their refuse. Such protests must have

died, however, from malnutrition, because the bulk of the city's refuse is scavenged by men of color from the neighborhood in which dwell citizens of no color or in areas heterogeneously stippled with citizens of some or no color.

Is not the transporting of mail a function carefully guarded and assiduously detailed by our federal government, in order to give a maximum of efficiency at a minimum of cost? Here certainly is a place where the precedent operative in our welfare program might carry over. An order could be just as logically issued that

all Negro clerks and carriers must handle, sort, deliver, and pick up mail of Negro citizens only; that Negro carriers are to be confined specifically to so-called Negro districts and deliver colored letters to colored homes only. And wherever a white letter dribbles through, accidentally or otherwise, into their "letterloads," this letter is to be returned to the branch office to the chief clerk who will in turn give it to a white carrier who will retrace the Negro carrier's footsteps and place it in the letterbox of the white citizen, even though his next-door neighbor may be black.

Or under such a policy may we not demand that Negro policemen apprehend white lawbreakers and detain them, without touching them, until a white officer arrives who will convey the noncolored criminal to a district especially set up for criminals whose deeds are black, but whose faces are white?

There is a precedent, now a law, unwritten and written, that a Negro (known to be a Negro) must not enter into the home of, or secure information from, a client who is definitely known to be white or of non-Negro extraction. That is to say, there is a distinct, well-guarded color line existing in one phase of our relief program. Case loads are divided like sheep and goats—white in one file and black in the other. This rule must be observed to the letter. Negro supervisors and workers are required to lift any stray white case from their sections and loads and transfer

it to the lighter side of the office constituting the distinct white personnel whose job it specifically is to visit all white clients.

Interestingly enough, however, such a system it was that permitted (particularly under SERA or LACRA) Negroes to utilize their preacquired academic education and convert themselves, under supervision of Negroes and, or, whites, into relief workers or case aides at equal pay with their noncolored colleagues. Coincidentally, the writer holds the peculiar distinction of being the first case worker supervisor of color in Los Angeles County. In the Vernon District SERA office where he worked for a period of four months, there was born California's unusual racial experiment, due chiefly to the personality and genius of the director of that office. Here, for the first time in our relief program, persons of color were permitted to give orders to, supervise, and train young American college students with and without color. This experiment proved that Negroes and whites could work together successfully and harmoniously. The one great shibboleth was broken. It had previously been maintained that persons of the lighter race would not work with or under persons of the darker race.

A Negro worker is prohibited to serve any client except he be definitely known to be of Negro origin. In some instances where geographic boundaries are difficult to control, Mexicans occasionally may fall into a black file. In most instances not, however, for even though Mexicans in color may be darker than many Negroes, they are technically classified as white. Thus, a Negro worker must, as far as his service is concerned, be black. But a worker who is non-Negro, as far as his service is concerned, *may* be either white or black or both.

The answer is, according to the leaders of our relief program, very easy. For they say,

A Negro will not resent a white worker coming into his home to secure intimate information about his "trials and tribulations," but a white client would definitely resent a person of color coming into his home (even though he be a relief recipient) and inquiring into his family problems.

Or, as one director of a relief office aptly put it, "If a Negro investigator should enter the home of a non-Negro client, the 'poor relief subject' would expire saying 'Have I really come to this?'"

On the other hand, these same directors and leaders of our local relief programs insist that they are desirous of securing the best of everything for their charges. Yet they will deny their white clients who have no money the personal service of a Negro relief worker. A member of Hollywood's élite, according to this time-honored and romantic custom, willingly pays the Negro to come into his home and administer to his family in almost every respect, while the administrators of our local county and federal relief program pay to prohibit the Negro from entering the homes of, and administering to, the new poor. In fact, there are blacks within the so-called Negro neighborhood in which clients of no color and clients of some color live in juxtaposition. A case aide (he may be Negro or non-Negro) enters the home of his black client and simultaneously next door a case aid (non-Negro only) enters the home of his white client.

On the other hand, the leaders of our relief program may be justified in believing that hell would break loose in our community as a result of the resentment fomented by white clients served by black case workers. Transient service leaders say,

Our clients come from all over America and many of them directly from the South. This group would simply tear up the place if a worker of color should be assigned them.

Family relief field leaders add, almost breathlessly, "Such an experiment would wreck our system. We have years of paving the way before this can be successfully done."

Thus, without the knowledge of the experience of trial and error to our credit (at least not openly), the cultural lag of the aftermath of our American slavocracy completes its concentric circle and ends the possibility of a true democratic experiment under government supervision, and finance is shoved once more into the sand pits of fear, accentuated by the shadow of our carpetbagging ancestors fighting viciously against the black ogre of economic competitors.

Despite this fixation of a cultural lag on the present generation, a few lines, perhaps, culled from the actual experiences of Negro case aides who did, accidentally or otherwise, go into the "forbidden homes" and give case service to white clients, may be of interest and value to the social leaders of tomorrow.¹

Case aide "A" has this to say concerning her six white clients visited and served:

Visitor (colored) invited in and asked to be seated. Apparently no adverse reaction. Two of these clients subsequently recognized visitor in office and were very cordial.

Case aide "B" states:

I formerly had about twelve "white" cases; however, I had time to contact only about two cases. Both families were cordial and co-operative with me. These two cases, along with the others, were transferred from my file on the date ordered by office manager.

Worker "C" continues:

During the *Survey* (up until November 1, 1934) I handled only four new "white" investigations. In each of these cases I was received

¹ It should be added that these accidental white cases within so-called black files occurred during the intense pressure of the County Survey which ushered in the SERA relief program within Los Angeles County.

cordially, on a friendly basis, although in one home I was unable to even "invite myself in," taking the investigation on the front porch. I did about seventy-five special investigations on white clients, having to do with employment in industry, three days' absence, and so on. In no single instance was I snubbed or treated in an unfriendly manner, and a great deal of cooperation was shown. On November 1st I was given a white file upon which to make re-investigations and contact. For twenty-one days I rechecked this file, making about fifteen or twenty calls in all. No difficulty was experienced, much cooperation was given, and as yet no complaints have been received.

Another visitor, "D," having been employed by both county and federal relief agencies adds:

During my fourteen months' service within 1933-34 in the unemployment division of the bureau . . . I contacted about twelve white families who applied for aid. I found each one of them to be very cordial in their manner of receiving me into their homes after I had properly introduced myself, naming the agency I represented and stating my desire to talk with them. There was never an instance when I was not immediately invited into the home and offered a seat. The interview was always pleasant. Such statistical data and other information wanted were freely given. The conversation in all cases extended into affairs that had no direct bearing whatever on the case in hand, showing plainly that all barriers of race consciousness had been eliminated. The client assumed the attitude of one in need, striking a friendly chord with another human being who had come to help him find a way out of his troubles.

Some of these cases I served for months, recommending hospitalization, work placements, and aiding in the effort to gain a more forward outlook on life generally. The element of racial differences never seemed to enter into the consciousness of any of these clients; if so, they very cleverly concealed it. Never once did I have any of them come to the office with any kind of complaint. They realized fully that I, the visitor, was in a position to take care of their needs as far as the law of the Department permitted; also that I was desirous of doing this. And there the case rested.

WASHINGTON, D.C. — A COMMUNITY STUDY

CARL DOUGLAS WELLS

George Washington University

CITIES WITH SPECIALIZED FUNCTIONS tend to develop unique types of community life dominated by their particular interests. Thus, Salt Lake City, Jerusalem, and Mecca are decidedly different communities from what they would be without their specialized religious function. Likewise, Ann Arbor, Michigan, Lawrence, Kansas, and Moscow, Idaho, are communities dominated by their large state universities. Washington, D.C., is perhaps the largest city in the world which is dominated by the single function of government.

The master key to an understanding of the character and problems of Washington as a *community* is the recognition of the fact that the city consists of two separate entities, which are often confused with each other. Thus, Washington is a community of people, living together and functioning as any other municipality. This community *houses* the national capital. The point is that Washington the community and Washington the capital are not identical. The community has many interests that do not directly concern the government, but the government is so predominating a factor in the community life that it overshadows other factors. The result is that the "tail wags the dog," as it were, for what happens to the city as a community is of rather small consequence as compared with what happens to the city as the nation's capital.

This "state of mind," as Robert E. Park once defined the city, accounts for no end of paradoxes which puzzle and confuse many people interested in Washington as a community.

For instance, though Washington is the most significant seat of government in the nation, the community as such has no mayor or anyone who can function as such; nor are the residents of the District of Columbia permitted to exercise their franchise as voters. Civic problems are cared for in a sort of paternal fashion by Congress through its members and committees appointed for such work. In this way, the residents of the community are denied one of the basic means of functioning as a community.

Another paradox concerns the crime situation. Washington has comparatively few serious crimes. It is not the type of community that attracts gangs of racketeers and robbers. But it has its peculiar crime situation which all the forces of government seem unable to cope with. Although the efficient and elaborately organized Federal Department of Justice, the Supreme Court, and other similar agencies are in Washington, law enforcement seems to be notoriously lax and inefficient, and prison housing conditions are far from ideal. This is due, at least in part, as is pointed out by certain critics of the city, to the misuse of prestige by some of the governmental attaches, amounting, in some cases, to a practical immunity from the law. These conditions result in such difficulties of convictions that the law enforcement agencies tend to become demoralized; and this situation, in turn, tends to react upon the whole community.

One more paradox may be cited from among many others that might be suggested to illustrate this problem. Though the city is one of the most carefully and beautifully planned in the world, and though it is fairly filled with parks and buildings of great architectural beauty, thousands of old wooden shacks and degrading and unsanitary alley dwellings have gone practically unnoticed down through the years. The explanation is simply that these miserable housing conditions constitute a community

problem rather than a governmental problem and so have been neglected.

Washington is unique in the universal interest of American citizens in its life. This interest is registered in many ways. In looking about in the stacks of the Library of Congress one day, I discovered a section of books devoted to the District of Columbia. In this section, I counted 47 shelf sections containing at least one thousand books—some historical, some laudatory, some muck-raking, but all registering the wide interest that exists in the nation's capital city.

With the advent of the New Deal this interest has increased, as is evidenced by the number of new books appearing which center their attention on Washington. Magazines and newspapers are registering an astonishing increase in interest in governmental activity here. The United Press carries three times as much Washington news today as it did four years ago, while one fourth of all Associated Press reports originate in Washington.

Another index to public interest in Washington is the volume of tourist trade in the city. There are rarely less than 20,000 visitors in the city at a given time; there are frequently as many as 100,000; and at such special occasions as a presidential inauguration or a Shriners' Convention (which happens to be in session as this article is being written), more than 200,000 visitors crowd into the city, according to the Washington Board of Trade figures. These figures are obtained from estimates based upon the number of people who visit the Washington Monument and the Smithsonian Institution daily, and do not include those who are in the city for business only. I am informed by an official of the Pan American Union that although last year was below normal, an average of approximately 550 persons per day visited this one building.

Washington is the favorite convention city of the nation. During May, 1935, thirty-one conventions were held here, and before the year is ended, if the yearly average is maintained, there will have been at least 200 conventions here. Tourist trade constitutes the second largest industry in the city, second only to the government payroll. It is estimated that \$50,000,000 yearly are left in the city by its visitors. As Washington has no heavy industry, this is significant, because it is more than the payrolls of industry in cities of the same size in the nation. Thus, Cincinnati, with 573,000 population in 1930, had a \$37,000,000 wage income; Buffalo, with 573,000 inhabitants, had a wage income of \$42,000,000.

The fact that Washington was planned before it was founded makes it unique not only among the other cities of the country, but among the capital cities of the world, in its orderly planned beauty.

Viscount James B. Bryce, when English Ambassador, made the following statement in an address in Washington:

As capitals go, few indeed are so advantageously situated with respect to natural charm as is Washington. . . . There is rising ground enclosing on all sides a level space, and so making a beautiful amphitheater, between hills that are rich with woods, which in many places, thanks to the hard ancient rocks of this region, show bold faces and give much more striking effects than we can have in the chalky or sandy hills that surround London. Underneath these hills and running like a silver thread through the middle of the valley is your admirable river. The Potomac has two kinds of beauty—the beauty of the upper stream, murmuring over a rocky bed below bold heights crowned with woods, and the beauty of the wide expanse, spread out like a lake below the city into a vast sheet of silver. . . . I know of no city in which the trees seem to be so much a part of the city as Washington.¹

¹ James B. Bryce, *The Nation's Capitol*, Washington, D.C., 1931. See pages 21, 22, 24, 31, 33.

The District of Columbia has a network of 5,595 acres set aside for its system of public parks, one of the finest in the country. The unique fan-shaped street plan has made possible numerous little parkways and circles, which are filled with grass, shrubs, statues, and fountains. The majestic public buildings dotting the city add greatly to its distinctive beauty. The streetcar trolley wires and telephone lines in the downtown area have been placed underground at great expense, in order to preserve the general orderly beauty of the city.

There are many peculiarities in Washington's population due to its special governmental function. Thus, there are fewer children than in normal cities; slightly more women than men due to the fact that there are so many women employed as governmental clerks; and there are very few industrial workers due to the practical non-existence of industry here. The government, federal and municipal, employs a third of all the city's working population.

There is perhaps no city in the world where such a galaxy of so-called "experts" in various fields can be found. However, from the viewpoint of the community's life, a paradox appears at this point. For, in spite of this superabundance of talent and ability, insufficient sustained interest can be aroused in local organizations (with a few outstanding exceptions) to produce effective programs. These "experts" are interested elsewhere and tend to slip into the city and out again too frequently to build substantially. One result of this situation is the number of overlapping organizations in existence, the lack of cooperation with which they attack civic problems, and the frequent lack of ability to carry through plans and programs that are set up.

Washingtonians manifest a wholesome and contagious civic pride in their city. Perhaps "civic pride" is the wrong

name, because that would involve an idea of integration in city life that does not exist. The pride is in the governmental facilities and personnel of the city, and the ideal of beauty is largely for the enhancement of the city as a national city on parade before the nation, rather than a beauty integrated with the needs of the local residents. However, with this defect understood, it is still a wholesome pride. Aside from being the nerve center of the nation's political life, it has achieved a beauty to match its national importance.

STUDENT ATTITUDES TOWARD WAR

C. TERENCE PIHLBLAD

University of Missouri

THE PRESENT STUDY represents an attempt to discover whether or not student attitudes toward war differ with different social and educational backgrounds. Whether or not attitudes can be measured or exactly what attitudes are will not be discussed here, nor shall we raise the question as to whether attitudes toward war are adequately measured in this test.¹ Our purpose will be simply to find out whether or not students who differ with reference to certain factors in their social and educational background differ also in the scores made on a test designed to measure attitude toward war. It was felt reasonable to suppose that men might differ from women, that older students might differ from younger ones, and that years of college experience might operate to affect such attitude. We felt also that differences in income and occupational status of parents might be significant. Since religious organizations take different stands on the question of war and armament, since political parties differ, and since certain organizations such as the National Guards and the CMTC are definitely military in their objective, it was felt that membership in such organizations might be reflected in different scores on the test. We wished to know also whether or not the pursuing of certain lines of subject matter in the college curriculum in which the problems of international relations are dealt with influences student attitudes. Of particular interest was the problem as to the extent to which war attitudes might be affected by the military training which is compulsory at the University of Missouri.

¹ L. L. Thurstone, "Attitudes Can Be Measured," *American Journal of Sociology*, XXIII, pp. 529-34.

METHOD

The Thurstone-Peterson Attitude Toward War Test, Scale 34, Form A, was given 535 students at the University of Missouri, of whom 341 were men and 194 were women. The test was also given to 100 men at Franklin and Marshall College in Pennsylvania. The test consists of twenty statements reflecting different opinions on the subject of war. The student is asked to indicate which of these statements he is willing to endorse. Each of the statements is weighted, those reflecting favorable attitudes with a high value and those showing unfavorable attitudes with a low value. The individual score is the median value of all the statements endorsed by the subject. The highest possible score on the test is 11. The following types of information were obtained from all the subjects: (1) age; (2) income class of parents; (3) occupation of parents; (4) church preference of students; (5) membership in certain social organizations; (6) number of years of college; (7) political preference; (8) number of college hours in economics, education, government, history, law, military science, religion, and sociology.

RESULTS

General. The results of the test indicate a remarkable unanimity of opinion concerning the issue involved, in so far as scores on the test are a measure of such opinion. The great bulk of the scores clustered closely about the median of 3.6. This was true, both for the Eastern group and for the Missouri students. A total of 460 cases, or 72.2 per cent of the scores, fall in the interval 3 to 4.9. Persons moderately opposed to war are supposed to make such scores. One hundred and two, or 16 per cent, fall in the class interval below three, described as "strongly opposed to war." A total of 26, or 4 per cent, fall in the neutral

class interval, and 46 in the group "moderately favorable" toward war. This was 7.2 per cent. Only three cases, or 4 per cent, made scores higher than 8, or could be called "strongly favorable" toward war. The highest score made was 8.5 and the lowest 1.9. The high degree of concentration of scores is indicated by the fact that more than a third, 255 cases, fall in the narrow interval between 3.5 and 3.8. There are minor peaks in the curve also at intervals 4.7-5.0 and at 6.7-7.0. No significant differences appear between men and women. A total of 341 Missouri men make a median score of 3.6 while 194 women have a median of 3.5. The curves for men and women are almost exactly alike even to the minor elevations mentioned above. The 100 male students from Pennsylvania show the same distribution. No differences appear between men and women in the variability of their distributions, the standard deviation being 1.26 for men and 1.10 for women. If the test does measure war attitudes or opinions one would certainly be safe in saying that this group of students is moderately opposed to war or mildly pacifistic.

Age, and number of years of college experience. The age of the students studied ranged from 18 to 25. No important differences appear in the median scores of the different age groups. The lowest median score was 3.4 for those aged 18. Those aged 19 and 20 made median scores of 3.5 and the older groups scored 3.6.

Neither did the number of years spent at college produce group differences. Kolstad, at Teachers College,² found that more advanced students and graduate students tended to be more internationally minded on a test which he used, than were freshmen and sophomores. This did not seem to be true here. The number of graduate students is here too small to report them separately.

² Kolstad, *Opinions on International Problems* (Teachers College Contributions to Education, No. 555. New York: Columbia University).

Income and occupation of parents. On the basis of income of parents all the cases were divided into five classes: \$1,000 or less, \$1,000 to \$2,000, \$2,000 to \$5,000, \$5,000 to \$25,000, and over \$25,000. The largest number of students reported their parents as having incomes from \$2,000 to \$5,000 (124 cases). No wide differences appear between the groups. The highest income group had a median score of 5.2, but the number of cases was too small to give it any significance. Median scores of 3.5 and 3.6 were found for all the other income groups.

The median scores of eight occupational groups show no important differences. The highest was 3.7 for laborers' children, the lowest, 3.5, among the children of salesmen and merchants. Some small differences in variability appear. The S.D. in the miscellaneous group was 1.87 as compared with .79 for the business executive group and .57 among the children of farmers.

Organizations. Membership in various organizations, even those of distinctly military nature, seems to have no influence on median scores. Thirty-nine students, who had been members of the CMTC, yielded a median score of 3.1, as did 26, who had been members of the National Guard. These are only one point higher than the median of 212 fraternity and sorority men and women or 117 members of the Y.M.C.A.

Political preference. Grouping the cases on the basis of political preference yields results similar to those mentioned above. Not only do Republicans make the same median scores as Democrats, but Socialists do not differ from the adherents of the traditional parties.

Church preference. Again we find no discernible differences between church groups. Adherents of denominations which have taken a more or less definite stand on the subject of war and peace have practically the same median score as those which have not. When the students

were divided into ten groups on the basis of church preference, we find most of the median scores close to 3.5, with the highest, 3.7, in case of the Christian denomination and lowest, 2.9, for the Hebrew. The latter score, however, was made by only four women of that faith, while 30 men of the same faith scored 3.5. These results are different from those found by Kolstad³ in his study. He found that Lutherans and Episcopalians made somewhat higher scores than did Methodists, Baptists, Christians, et cetera, while Hebrews and those professing no church preference made considerably lower average scores than did the latter group.

Social science. Our cases were also ranked on the basis of number of semester hours of social science, that is, hours taken in economics, government, history, law, education, religion, and sociology. Since international problems come in for some discussion in these fields we conceived them as possible influences in shaping attitudes on this question. No change in median score of any significance appears, as the number of hours in any of these fields of study increases. The median scores vary between 3.3 and 3.7. The differences are so small that a discussion of each of these subjects does not appear to be worthwhile.

Military science. One of the principal objects of this study was to test out the hypothesis that formal training in military science and tactics tends to encourage an attitude favorable toward war and militarism. Such an argument is commonly set forth as a basis for opposition to military training in the university. Our results do not support the hypothesis. In the first place, no difference appears between the Eastern college where no military instruction exists and the University of Missouri where it is compulsory. Neither is there any important increase

³ *Ibid.*

in median score on the test with an increase in number of semester hours of military. There is a slight increase in the median score of the last two groups, that is, those who have had from 6-10 hours and those who have had more than 10 hours. The median score for those who have had more than 10 hours is 4.2 which is a little higher than the median of 3.5 for the entire group. When all the male students in the Missouri sample are divided into two groups, those who have had less than six hours of military, and those who have had more than 6, no differences between the two groups appear. Distributed on a frequency curve the two overlap almost completely. Even small irregularities appear at the same point on both curves.

INTERPRETATION

As the results described indicate, there seems to be a surprising unanimity of opinion, if the test measures such opinion, on the subject of war in these two groups of college students. If the value 3.5 accurately represents an attitude "mildly opposed to war" one might say that this is representative of student opinion.

It would seem that two possible interpretations might be made: either there are no important differences of opinion among students on this subject or else the test is incapable of differentiating between them. It may be true, as some have observed, that concerning such matters as war and peace students have no definite convictions because such questions do not touch them intimately and they give them little thought. Or it may be that students try to react to the test as they think the tester would like to have them react. In giving this test every precaution was taken to avoid influencing the student by any bias which they felt the person giving the test might have. It may also be that an attitude "moderately opposed to war" may be

due to the influence of pacifist propaganda in modern literature, the movie, or even in the classroom. It is possible that the recent revelations concerning the manufacture and sale of munitions, widely discussed in the press and sometimes in the classroom, have had their effects. Such problems call for further investigation. It might also be pointed out that the choice of other criteria for grouping the students might have produced different results.

The second interpretation, that the test is incapable of showing any differences, or that it measures nothing at all, might with equal reason be made. Such a high degree of homogeneity in the entire group and complete agreement as between both student groups makes one somewhat skeptical of the sensitivity of the test as a measure of attitudes. The writer has not been able to find results of the use of the test elsewhere so there is no opportunity for comparison with other studies. The problem calls for further investigation.

RELIGION IN SOCIOLOGICAL TEXTS USED IN HIGH SCHOOLS

ARTHUR REPKE

Glen Ellyn, Illinois

THIS PAPER concerns the organization of a sociological unit for instruction in secondary education on religion and the church. The unit was prepared as a research project in the Graduate School of the State University of Iowa. Space will not permit the presentation of the unit itself; however, this paper describes the method used, the procedure followed, and the difficulties encountered in the treatment of religion and the church for secondary education.¹

Method and procedure. The method of finding out what has been considered the fundamental requirement for this unit of instruction in high schools was by textbook analysis. The books analyzed were those used most commonly in Iowa high schools as reported by the Committee on Sociology of the Commission on High School Courses of Study in Iowa. On the basis of the report of this Commission the Department of Public Instruction in Iowa issued a course of study in sociology for high schools. This course of study has a unit on religion and the church. Although the present study is in the same general field, it is by no means the same thing.

An examination was made of thirty-five books which have at some time been used as textbooks in teaching sociology, or what was termed sociology by common con-

¹ The unit treats the subject in an objective way. No creed, sect, or belief is supported or disparaged. Likewise, it is considered important for the teacher in presenting the unit to treat it objectively, to refrain from expression of personal bias, and to avoid permitting pupils to set one creed or denomination against another. It is hoped that the chief aspects of religion and the church, which should be taught in a high school course in sociology, may be presented from this unit.

sent of, or the individual opinions of, teachers or administrators. Of the thirty-five books sixteen were chosen for study because they represented the books most commonly used as high school texts. The table of contents and the index in each were surveyed for materials on religion and the church. These references were verified by turning to the chapters and pages. The materials were recorded, and compose tables I and II.

TABLE I

RELIGION AND THE CHURCH IN HIGH SCHOOL TEXTBOOKS IN SOCIOLOGY BY AUTHOR, CHAPTER, PAGES, AND TYPES OF REFERENCES

<i>Author</i>	<i>Chapters</i>			<i>Incidental References</i>	
	<i>Religion</i>	<i>Church</i>	<i>Pages</i>	<i>Religion</i>	<i>Church</i>
Binder	1		16	3	
Burch and Patterson	½		8	1	4
Dow				1	1
Eldridge and Clark					7
Ellwood				8	2
Fairchild	1		14	1	
Finney	1		11	8	2
Hart	1		6		
Hughes	1		12		
Morehouse and Graham					2
Ross	1		8	2	
Shideler				4	4
Towne					
Tufts				5	
Wallis and Wallis		1	9		
Williamson				2	2

Table I contains a summary of the materials found in the textbooks selected for study. It contains chapter references, the number of pages in the chapter, and the incidental references to religion and the church. Six books have one chapter each and one has one half of a chapter devoted to a study of religion. One book has a chapter on the church. In all cases the discussions are short and elementary. Scarcely any of them treat the subject objectively, and none of them contributes much to promoting a sympa-

thetic understanding of the beliefs, attitudes, and practices of the different religious groups. Most of the discussions are devoted to a historical treatment of the separation of the church and state or the power of the church through religious sanction.

Besides the chapter references the table shows one textbook containing no reference to religion or the church and shows others to contain only incidental references, some of which are apparently so incidental that they appear almost accidental.

TABLE II

INCIDENTAL REFERENCES TO SPECIFIC RELIGIONS AND DENOMINATIONS IN HIGH SCHOOL TEXTBOOKS IN SOCIOLOGY

Author	— Christian —			Pagan	Hebrew	Total
	Protestant	Catholic	General			
Binder			1		3	4
Burch and Patterson	1	1			1	3
Dow						0
Eldridge and Clark						0
Ellwood			3	1	1	5
Fairchild						0
Finney	1	1	15	2	3	22
Hart						0
Hughes						0
Morehouse and Graham			4			4
Ross						0
Shideler			2			2
Towne						0
Tufts						0
Wallis and Wallis						0
Williamson						0

Table II contains a summary of the incidental references to specific religions and denominations in the textbooks selected for analysis. Five made from one to fifteen incidental references to Christianity, and two referred once to the Protestant and once to the Catholic denominations.²

² One of Ellwood's references to Christianity is more than incidental. It covers about one page and a half. He also refers to religious groups such as Mormons and Mohammedans but not in a religious connection. The references are regarding family life. Wallis and Wallis have a chart listing the area, population, and religions of the world.

Two referred to Paganism and four to the Hebrew religion, making six out of sixteen textbooks having incidental references to specific religions and denominations.

Difficulties of organization. The organization of a unit in religion and the church for high school classes was a rather uncertain process. Sociology itself is not taught in very many schools and consequently very little subject matter for the unit presented in this study was available. Although Finney devotes a chapter to religion, and Wallis and Wallis devote one to the church, they both tend to neglect some of the fundamental concepts necessary to an achievement of the objectives enumerated in this thesis, e.g., sociological terms as applied to religion and the church are omitted, no distinction is made between religion and the institution of the church, no explanation is given of the gradual change of religious concepts and the different reactions of primitive groups as contrasted with more advanced groups.

Because most of the textbooks used for study were very elementary and did not contain the more recent contributions to the field of religion and the church, the divisions of the unit have been constructed to include, in addition to the textbooks, materials easily obtained in elementary and introductory college textbooks. It is thought that late supplementary sources should be available for collateral reading. This extends the reading to a wider field in which to work, makes adequate provision for individual tastes and special abilities, and stimulates interest by its variety of appeal.

After working up the outline suggested by the textbooks and after extending it by materials from college textbooks a list of general objectives was formulated.

The unit has been organized to cover a period of about two weeks. It lends itself to a convenient division into two parts. The first part consists of three divisions which

are devoted to a more or less genetic treatment of religion by showing its origin, development, and function. The first division, *Origin and Classification of Religion*, treats of the known and unknown as objects of fear and curiosity and as fields of vivid fancy. It shows that man attempts to adjust himself through magic, religion, and science. The second, *Religious Phenomena*, attempts to show that certain practices, attitudes, and beliefs result from primitive man's reaction to the supernatural. The third, *Growth of Religion*, treats of the elements and factors influencing the development of religion.

The second part of the unit consists of the last three divisions, which deal essentially with a cross section or a parallel examination of the forms, organization, and problems of religion and the church, with an attempt to predict possible future trends in the light of what knowledge and understanding have been gained in the study of the unit. The fourth division, or first in the second part, *Forms of Religion*, deals with ten great religions. The fifth, *The Church*, treats of the history of the church as an institution with customs, rites, symbols, scriptures, and temples. It stimulates thinking on the function, influence, and value of the church. The sixth, *Problems and Future Tendencies*, emphasizes the changing nature of religion and the church—its disorganization and reorganization.

Each division of the unit includes a brief outline, numerous specific objectives, suggested activities, evidences of mastery, and definite references. In addition, there is a list of suggestions for teacher procedure and a valuable general bibliography consisting of 122 references.

SOCIAL PSYCHOLOGY OF CHUMS

RUTH BOGARDUS and PHYLLIS OTTO

Seniors, The University of Southern California

THIS PAPER is the culmination of a study made by the joint authors, one gathering the data concerning women and the other preparing the information regarding men. The material was secured by means of questionnaires which were answered by three hundred college students in sociology classes.¹ However, the number of questionnaires answered by men and women is not equal so the figures will vary accordingly. One hundred and thirty-eight questionnaires were answered by men and one hundred and sixty-two by women.² A number of very interesting conclusions may be drawn from the nine tables which show the tabulation of answers for the questions asked. Also, careful study of these tables reveals a number of rather surprising results. Some of the surprises are found in the differences between men and their chums and women and their chums. The eight questions that were asked are given herewith. On the whole, the questions apparently were answered sincerely and thoughtfully; they produced a wide variety of answers, some being distinctly original.³

The facts which are indicated by Table I show that there is an extensive parallelism in similarities between men and their chums and between women and their chums. This is also true regarding the dissimilarities between pairs of chums. In comparing the percentages, it is seen

¹ At The University of Southern California.

² These were filled out in classes, and the replies represent one hundred per cent of the questionnaires distributed. Not all, however, were filled out completely.

³ The subject matter of this inquiry and the nature of the questions were such as would produce data freely. No names were required. There was little reason to withhold data, except sheer inability to recall them.

that the larger per cent of similarities is among men and the larger per cent of dissimilarities is among women.

The tables will be presented with explanations, and conclusions will be given. They present the data for three hundred pairs of chums.

FORM I

SOCIAL PSYCHOLOGY OF CHUMS

1. Check the items on which you and your best chum are more alike than different with a plus sign (+) and with a minus sign (—) those in which you are more different than alike.

() Dancing	() Drinking
() Going to football games	() Cultural interests (Art, Music)
() Going to church	() Participation in sports
() Studying	() Hobbies
() Neatness in dress	() Group interests (Clubs)
() Going shopping	() Personal standards and ideals
() Loaning money	() Grades in class work
() Smoking	() Fondness for children
() Reading fiction	() Determination
2. How much time do you spend together on the average each week?
..... Your Sex?.....
3. How much difference in age?..... In college year?.....
4. How long have you been chums?.....
5. What do you like best about your chum?.....
6. How did you meet?.....
7. In what respect do you differ mostly?.....
8. Are you planning similar types of life work?.....

TABLE I

NUMBER OF POINTS OF BEHAVIOR SIMILARITIES AND DISSIMILARITIES AMONG CHUMS (See Question 1)

	<i>Men</i>		<i>Women</i>	
	<i>Number</i>	<i>Per cent</i>	<i>Number</i>	<i>Per cent</i>
Similarities	1087	67.6	1875	66.1
Dissimilarities	522	32.4	962	33.9
Total	1609	100	2837	100

Another fact that should be noted is that "chumming" seems to be based on the average of two-thirds similarities and one-third dissimilarities.

Table II shows that among men, chums are very much alike in their fundamental standards and ideals. Another point of close similarity is in going to football games. However, this is partly explained by the fact that this study was made during the fall when the football season

TABLE II
BEHAVIOR SIMILARITIES AND DISSIMILARITIES OF CHUMS
(See Question 1)

	MEN				WOMEN			
	Similar Behavior	Per cent	Dissimilar Behavior	Per cent	Similar Behavior	Per cent	Dissimilar Behavior	Per cent
1. Standards and ideals	118	88.7	15	11.2	143	88.2	19	11.8
2. Going to football games	115	85.8	19	14.1	120	76.5	37	23.6
3. Neatness in dress	113	84.3	21	15.6	138	86.3	22	13.7
4. Determination	100	76.9	30	23	112	69.2	50	30.8
5. Dancing	94	71.2	38	28.9	128	80	32	20
6. Lending money	94	71.2	38	28.9	108	70.2	46	29.8
7. Participation in sports	96	71.1	39	28.8	88	55.4	73	44.6
8. Drinking	92	67.1	45	32.9	119	74.6	42	25.4
9. Group interests	86	66.1	44	33.8	108	66.7	54	33.3
10. Fondness for children	80	65.5	42	34.4	112	70.5	47	29.5
11. Cultural interests	84	63.6	48	36.3	112	69.2	50	30.8
12. Going to church	82	62.5	49	37.5	85	53.8	73	46.2
13. Smoking	79	60.7	51	39.2	103	65.7	54	34.3
14. Studying	78	58.2	56	41.7	106	68	50	32
15. Going shopping	66	53.6	57	46.3	90	58.9	63	41.1
16. Grades in class work	68	52.7	61	47.2	98	60.9	63	39.1
17. Hobbies	69	52.6	62	47.3	74	46.5	85	53.5
18. Reading fiction	67	50.7	65	49.2	76	48.8	80	51.2

was of special importance. Another similarity is found in neatness in dress. It is also interesting to notice those items where there is a considerable degree of dissimilarity among men who are chums, such as going shopping, reading fiction, and grades in school work. There is a larger number of differences in smoking than in drinking between men who are chums. It is rather surprising to see that such similarities as group interests and cultural interests do

not stand higher in the list. From this table it appears that chums among men are alike in standards and ideals but are different in personal interests, activities, and hobbies and so may complement each other in ways that each is lacking.

It is interesting to compare these percentages with those for the women. In the items "going to football games" and "participation in sports" the men show a greater percentage of similarities than do the women. This is not surprising since interest in sports is somewhat uniform among men. Neatness in dress seems to be equally as important to chums among persons of both sexes. A slight deviation is noticed regarding determination. Men who are chums have a greater percentage of similarities in determination than do women who are chums. There are more similarities among women who are chums than among men with regard to fondness for children, which perhaps is natural. In comparing the percentages with regard to the item "going to church," it is found that there are more similarities among men than among women. However, with regard to studying and grades in class work more similarities are found among women who are chums than among the men.

TABLE III

AVERAGE TIME SPENT TOGETHER PER WEEK BY CHUMS

	<i>Hours</i>	<i>Per cent of Week</i>
By men	15.0	8.8
By women	18.5	11.0

The average time spent together per day by men who are chums is slightly over two hours. In two cases, the greatest amount of time spent together was forty hours a week. Undoubtedly these pairs of chums were living together as well as being together in their classes. In a few other cases the pairs of chums were very close friends but spent no time together since they were attending different schools.

The comparison between men and women shows a greater difference than might be expected. It may mean that pairs of chums who are women are more "chummy" than men who are chums, since they spend more time together; or, perhaps, women are more interested in each other personally than are men.

TABLE IV

DIFFERENCES IN AGES AND COLLEGE CLASSIFICATION OF CHUMS

	<i>Years</i>	<i>College Classification in Years</i>
Of men	1.39	.67
Of women	1.65	.71

In Table IV we find interesting comparisons in terms of similarities in ages of chums as well as in similarities in college classification by years. One of the reasons that two people are chums is probably due to a similarity in age and to the related fact that they have similar interests and experiences. Since there is such a small difference in ages, it would naturally be supposed that, relatively speaking, there would be a small degree of difference in college classification of chums by years, an assumption supported by Table IV. This table also shows only a slightly greater difference between the ages of chums among women than of chums among men. Likewise, there is just a slight degree of difference in ages by college classification of chums among men and among women.

TABLE V

LENGTH OF TIME AS CHUMS

	<i>Number</i>	<i>Years</i>
For men	138	4.14
For women	162	4.62

Table V gives the length of time that the persons studied have been chums. Since the average is 4.14 years and 4.62, respectively, for men and women, we see that many close

friendships are formed in the high school years. Perhaps, this is because during these years young people have a strong desire and a deep need for friends; in fact, the high school period has been sometimes called the "chumming age." Then it is significant that these chums from high school days have continued as such into their college days and, perhaps, may maintain true life-long friendships. The shortest length of time as chums was given as two months, while the longest time was given as seventeen years. It is also interesting to note how very close the length of years as chums among men tallies with the length of years as chums among women.

TABLE VI

QUALITIES BEST LIKED IN CHUMS

<i>Men</i>		<i>Women</i>	
Character (high ideals)	19	Kindly disposition	19
Congeniality	11	Sincerity	16
Sense of humor	10	Character (ideals)	15
Kindly disposition	8	Friendliness	9
Frankness (straightforwardness)	6	Sympathetic understanding	8
Sincerity	5	Sense of humor	8
Serious nature	5	Common interests	7
Loyalty	5	Companionship	6
Good sport	5	Gaiety	5
Determination	4	Loyalty	4
Honesty (trustworthiness)	4	Unselfishness	3
Deep thinker	4	Poise	3
"Just like me"	4	Intelligence	3
Gaiety and wit	4	Stimulating	2
Optimistic (enthusiasm)	2	Independence	2
Common sense	2	Dependability	2
Good manners	2	Neatness	2
Thoughtfulness	2	Co-operation	2
		Charming manner	2
		Enthusiasm	2

A number of revealing answers and comparisons are shown in Table VI. Judging by the data, men value character and high ideals as the quality best liked in their chums while the women place this as the fourth item in the

list and put personality at the top. However, both sexes place such qualities as kindly disposition, sincerity, and sense of humor near the top as best liked. Intelligence is a quality in a chum that three women voted for while no men mentioned it, but, perhaps, "deep thinker" and "serious nature" may imply the same meaning. Determination is a quality evidently more admired by men since they gave it four votes, while it is mentioned by only one woman. The table shows interesting comparisons in the qualities rated as well as in the order of rating by men and women.

TABLE VII
MOST FREQUENT PLACES OF GETTING ACQUAINTED

<i>Men</i>		<i>Women</i>	
School	19	School	46
College	22	High School	19
High School	11	University	12
Grammar	10	Grade School	8
Junior High	4	Sorority	18
Mutual friend	14	Mutual friend	13
Fraternity	12	At a social gathering	8
Athletics	7	As children	6
Neighbors	5	Through a club	6
Church	4	Church	5
Dance	3	Roommates	3
At work	3	Neighbors	3
Through family	2	Dormitory	2
On golf course	2	At work	2
In Boy Scouts	2	Family	2

There were particular answers which may be mentioned. One chum was liked because "he does as I want"; another, because of his "expanding personality"; and others, "because he can do most anything" and "he teaches me much." Qualities admired by women in their chums include: naiveness, frankness, capability, determination, quietness, and good sportsmanship. "Good sport" was voted as the best liked quality in their chums by five men.

This table displays the differences between the qualities best liked by men and by women in their respective chums.

The most frequent place of getting acquainted with chums for both men and women is in school, according to Table VII. Since this study was made among college students it is interesting to see that college was the most frequent place of meeting for the men, but that more women acquired chums in high school. Another observation is that the men placed in second and third order "mutual friend" and "fraternity" as ways of meeting, and the women reversed the order of the two, putting "sorority" second and "mutual friend" third.

Some rather unusual ways of getting acquainted with future chums were mentioned. One boy and his future chum "picked a fight because we didn't like each other's looks, and met." Others became chums as the result of "playing on a vacant lot" or in summer camp, or "we just grew up together." One girl tells about meeting her future chum by accident when she "returned a package which came to our home by mistake." Other unusual ways that girls have met their chums are: "on a blind date," "on the school bus," "through music," and "because of same nationality."

Among dissimilarities of traits between pairs of chums, Table VIII shows that women place religion first while the men put it fifteenth. Then, both men and women mention as outstanding dissimilarities between themselves and their chums "social or mixing ability" and "appearance." Following closely in fairly similar order is placed studiousness or attitudes toward studies by both groups. A surprising difference in order that might be mentioned is that temperament is placed eleventh from the head of the list by the men while the women put temperament fourth. Difference in intelligence is a factor of dissimilarity given only three and two votes by the men and women, re-

spectively, while difference in dancing ability was given two votes by both groups. The first quality is very fundamental, showing that evidently chums on the whole are similar in intelligence while the second factor is only a superficial dissimilarity. One more wide range of difference that may be noticed is that seven men differed in occupational choices from their chums while only two women mentioned such differences.

TABLE VIII

DISSIMILARITIES OF CHUMS (QUALITIES IN WHICH CHUMS DIFFER)

<i>Men</i>		<i>Women</i>	
Social ability (better mixer)	8	Religion	14
Appearance		Sociability (better mixer)	14
Size	7	Appearance	12
Looks	7	Size	5
Height	4	Dress	1
Strength	2	Temperament	10
Attitudes toward studies	8	Studiousness	7
Occupational choices	7	Artistic abilities	6
Sports	5	Determination	5
In art	4	Attitude toward boys	4
Ideals	4	Serious mindedness	4
Dating	3	Participation in sports	4
Evaluation of girls	3	Recreation	4
Talents	3	Outlook on life	4
Temperament	3	Kindly disposition	3
Intelligence	3	Home life	3
Hobbies	3	Economic standards	3
Character	3	Intelligence	2
Religion	3	Efficiency	2
Smokes and drinks	3	Standards (ideals)	2
Attitude toward leisure	2	Age	2
Dancing ability	2	Dancing	2
Athletic ability	2	Ambition	2
		Occupational choices	2

Other rather unique answers which are not shown in the table display some unusual differences. One boy differed from his chum because "he's impulsive, I'm sanguine." Someone else said, "he's a leader, I'm not"; another "he keeps out of trouble better than I do"; and another boy

said the difference between himself and his chum is that his chum is "more graceful." One of the girls described her chum "as an only child, spoiled to a certain extent." Someone else sincerely answered that her chum was "frank to the point of hurting others at times." Other types of dissimilarities among women who are chums are: attitude toward children and ideas as to marriage and tolerance.

TABLE IX

PLANNING SIMILAR TYPES OF LIFE WORK

	<i>Yes</i>	<i>Per cent</i>	<i>No</i>	<i>Per cent</i>
Men	45	34.6	85	65.3
Women	65	40.4	96	59.6

It is interesting to see, according to Table IX, that more than half of the pairs of chums are planning different types of life work. This is true among both men and women. One would think, perhaps, that pairs of chums who formed their friendship on common interests would be planning similar types of life occupations. The answer to the question may be that the differences in occupational planning arise out of the dissimilarities in the personality traits of chums; moreover, the differences in life interests may represent complementary traits in the two personalities in each case.

As far as our data go, several tentative conclusions may be advanced:

1. That chum-friendships are based, on the average, on about two-thirds similarities and one-third dissimilarities in personality traits.
2. That similar standards and ideals are the fundamental bases of chum-friendships among both men and women.
3. That sociability is the quality most admired in chums by both men and women.
4. That both men and women in many cases differ from their chums in sociability or mixing ability.
5. That both college men and women consider neatness in dress of first rate importance among their chums.

6. That a quality admired in a chum is often one which is lacking in the admirer.
7. That women and their chums spend more time together than do men and their chums and, therefore, mean more to each other.
8. That women pay more attention to the details of their chumship than do men is evidenced by the longer lists of qualities admired in each other.
9. That differences in age and in college classification vary little between either men and their chums or women and their chums.
10. That most of the chum-friendships studied seem to have originated while attending high school and have been continued in college, and that chumming is a binding institution involving, on the average, at least four years' duration in the instances of young people whom we have studied.
11. That few chums meet through family contacts.
12. That more than half of the pairs of chums are planning different types of life work.

Book Notes

ZUR KRITIK MODERNER KRISENTHEORIEN. By NATALIE MOSZKOWSKA. Prague: Michael Kacha Verlag, 1935, pp. 109.

Current theories of the nature and origin of economic crises have taken many forms. Dr. Moszkowska rejects as inadequate those theories which attribute world-wide unemployment (1) to the effects of displacement of the workers by machines; (2) to the excessive need for capital goods of machine industry, and hence lack of capital to employ workers to produce consumers' goods; (3) to the growing and finally overwhelming effect of indirect costs upon profits; or (4) to the unplanned and uncontrolled character of private industry—"the anarchy of production." She believes there is no permanent depression possible; only the business cycle is permanent. Depression is not a matter of technology or industrial organization but is social in character.

The source of the destructive crises, according to the author, is impoverishment of the worker. This impoverishment has been relative to the present, that is, though his condition of life has greatly improved, the improvement is not proportional to the technological improvement. Relative impoverishment may at a certain point become absolute; this condition will bring about the destruction of capitalism as a system. The irrepressible nature of the conflict between the requirements of private industry and the needs of the common welfare makes it impossible for private industry, based on capitalism, to effect the adjustments necessary to control the business cycle.

The reader will recognize a striking similarity to the thesis now being developed by Dr. Harold Moulton of the Brookings Institution.
E. F. Y.

THE CHART OF PLENTY. By HAROLD LOEB AND ASSOCIATES. New York: The Viking Press, 1935, pp. xv+180.

The subtitle of this book states that it is "a study of America's product capacity based on the findings of the national survey of potential product capacity." The study made has caused Mr. Loeb and his seventy research assistants to conclude that

the resources, man-power, equipment, and technology existing in the nation are ample to provide a high standard of living for every inhabitant of the continental United States.

Certainly, the findings show that this is a possibility, but this is based upon what Mr. Loeb suggests as "an obvious way out." "By giving

a buying power adequate to procure desired goods and services to the limit of our ability to produce them," is this way out. Four broad measures are proposed to insure this adequate buying power; briefly, these are to divide goods into two classes, the scarce and the not-scarce, to fix the prices of the latter at any price level, totaling them, this total price to be translated into monetary terms and issued to prospective consumers and canceled when exchanged for goods and services, and, finally,

that the industries concerned with producing and distributing these non-scarce goods be centrally controlled so that the budgeted quantity of goods shall be produced.

This much can be done by social engineering, the political and social leaders being responsible for the execution of the blue prints.

The inquiries and surveys made by these technicians into the industrial field, food supplies, building construction, health provision, educational needs, recreation, savings, and the like have resulted in the presentation of a research project that should be productive of action, especially when it becomes generally known and nationally advertised that if the present facilities of the country were fully utilized, every family might have an income of goods and services worth \$4,370 in 1929 dollars! The competitive open-market system which naturally compels employers to cut labor costs and restrict production "in order to save their financial necks" is pointed out as the villain which prohibits the decency budget from becoming an actual fact. Since governmental funds were used to promote the study, it is to be hoped that these funds shall not have been spent in vain, and that, soon, everyone will be on abundance avenue instead of continuing to dwell in scarcity road.

M. J. V.

GOVERNMENT IN BUSINESS. By STUART CHASE. New York: The Macmillan Company, 1935, pp. 296.

Energetic Stuart Chase has written a most significant book in answer to several of his own stimulating questions, namely: "How long is collective activity to last? Will private business come back, if and when the depression ends, as it did when the War ended? Is the State in for good and all? What is the function of the State, of collectivism generally, in respect to economic activity in the power age?" His answers to these and several other related questions disclose Chase as one of the foremost economic analysts of our generation. They no doubt will disturb not a few radical minds and will downright displease many more conservative minds. But that is good.

His intensive inquiry into the functions of government in business is beautifully made, the word beautifully here being used advisedly. Having in several of his previously written books noted the decadence of capitalism, the author now proves that it is about ready for burial. One of his definitions of it as "a productive mechanism depending for stability upon a flywheel of reinvestment in capital goods" he utilizes for the purpose of demonstrating this point. Seven witnesses are called forth, the decline of buying power, the growing expanse of the demand for liquidity, the constantly mounting overhead costs, the obsolescence rate of capital goods, the enormous debt burden of capitalistic enterprises, the administrative fixed price system of dominating corporations—these tell, each in its own story, of the disorganization involved in consumers' buying power and investments in capital goods.

Collectivism in the United States, beginning with the opening of the Panama Canal Zone in 1912, when the Zone became a governmental community enterprise, has been growing steadily year by year. Mr. Chase conveniently provides a well-made chart showing the expansion of governmental control, regulation, and interference. Then he declares:

The single camel's nose of 1912 has multiplied by the end of the New Era into a whole circle of noses. . . . For the first three years of the depression, the most substantial addition was Mr. Hoover's Reconstruction Finance Corporation. With the advent of the New Deal, the intruders multiplied. Today, most of the camels are in the tent.

Collectivism in the form of the state in those sectors where private enterprise has signally failed to make profits, can hardly be dispensed with. The author's survey of the New Deal here might well be utilized as a campaign platform for the New Dealers, to wit,

It is highly probable, though not accurately demonstrable, that without the 16 billions, more or less, which the State has poured out, private business would be at a standstill or even in actual recession.

And now, what to think of ungrateful private business. At any rate, states Chase, the "private citizens of America, close to 100 millions of them, are massed in favor of an extension of that beginning" which the New Deal has made in the venture of collectivism. But what about the propaganda of those opponents who can so easily make them think the opposite? And all that Mr. Chase leaves to private enterprise in the future are the nonagenda or luxury and preference goods, nonagenda goods referring here to those goods not able to

interfere with the control and regulation of essential economic goods and services.

The book deserves a wide reading by those vitally interested in securing a more abundant and efficient community life. With the government in business (Chase has withheld any binding definition of this) much will depend upon the type of, and the control of, government, which is to say that much will devolve upon the intelligence of the people who will ultimately choose the officials of government. Place the book on the "must read" list. M. J. V

LOS ANGELES: WERDEN, LEBEN UND GESTALT DER
ZWEIMILLIONENSTADT DER SUEDEKALIFORNIEN.

By ANTON WAGNER. Leipzig: Bibliographisches Institut AG.,
1935, pp. xii+295.

It has remained for a visiting German student to produce the first thoroughgoing human geography of Los Angeles and vicinity. Dr. Wagner has described the topographic, climatic, and natural characteristics of the city and has followed through its historical development with a wealth of detail and a careful weighing of the multiplicity of factors which have entered into its growth. There is an extended bibliography, many illustrations, and a score or more of maps and sketches. The sociological student of the metropolitan city will welcome this addition to the list of systematic treatises. The author has undertaken very little ecological analysis of his material and pays only passing attention to the social-psychological problems of city life. E. F. Y.

MARK TWAIN, *The Man and His Work*. By EDWARD WAGEN-
KNECHT. New Haven: Yale University Press, 1935, pp. x+301.

In this well-written biography, the author has presented a lively Mark Twain deeply tinged with pessimism. Material influences stand out strongly. The role of literature is clearly evident, particularly the writings of Cervantes. A strong vein of autobiography is made plain in most of the writings of Clemens. Mrs. Clemens is revealed as an effective critic and a dominant influence in the life of the humorist. Many idiosyncrasies of personality are disclosed. As one reads this life account he wonders how so much humor could come from the pen of a man whose life was filled with so much disappointment and sorrow not to mention pessimism and cynicism. This word etching of a unique character has been done with finesse. E. S. B.

FAMILY AND SOCIETY. By CARLE C. ZIMMERMAN and MERLE E. FRAMPTON. New York: D. Van Nostrand Company, Inc., 1935, pp. xv+611.

In his approach to theories of the family the author discusses the evolutionary, functional, and companionate hypotheses, concluding with the assertion that the hypotheses concerning family research implied by Le Play are the more valuable and significant. Accordingly Part II, consisting of four chapters, is given to a discussion of the "Le Play Theories." Le Play studied the family largely in relation to standards of living and these in turn tended to reveal the social structure.

From this point of departure the author made a series of studies of American families. The first of these was concerned with a group of families, some of whom were on relief, in Massachusetts. The study of the Ozark Highlander begins with a brief presentation of the backgrounds of this type of person. In the county from which sample families were studied the average number of persons per household was 3.97, but for the families studied, 5.74. The conditions of family living and expenditures are based on this difference. An analysis was also made for specific types of families. These included a prosperous farmer, a poverty stricken tenant, an owner problem family, and a tenant problem family. A separate chapter deals with the family organization of the families studied and its relation to social improvement and social change.

Representative of the family conditions existing in decentralized industry the author studied a group of several hundred millworkers in New England. Here unemployment, an oversupply of labor, and inadequate wages complicated the problem. Although many families were offered the privilege of using "company" land for agricultural purposes, less than one half of the total number availed themselves of this opportunity. In addition many of these obtained rather indifferent results. These general conditions produce a certain family type. The author says the tendency is toward "a disruption of a family organization and the partial absorption of its members in the larger public."

Part IV of the book is an abridged adaption of the contents of Volume I of Le Play's book entitled the *European Worker*.

The authors have made a worthy contribution to the literature on the family and their book should serve a very useful purpose

G. B. M.

CRITERIA FOR THE LIFE HISTORY. By JOHN DOLLARD. New Haven: Published for the Institute of Human Relations by Yale University Press, 1935, pp. iv+288.

The author sets up seven criteria for judging a life history technique and then applies them to three life history documents in clinical psychology, and two in sociology, and to an "autobiography." The method is more largely a test of the life history materials in terms of preconceived criteria than it is a test of the criteria. The seven criteria are: (1) the subject must be viewed as a specimen in a cultural series; (2) the organic motors of action ascribed must be socially revelant; (3) the peculiar role of the family group in transmitting the culture must be recognized; (4) the specific method of elaboration of organic materials into social behavior must be shown; (5) the continuously related character of experience from childhood through adulthood must be expressed; (6) the "social situation" must be carefully and continuously specified as a factor; and (7) the life history material itself must be organized and conceptualized. The life history materials used are taken from "The Case of Miss R" by Alfred Adler, "Thirty-one Contacts with a Seven-Year Old Boy" by Jessie Taft, "Analysis of a Phobia in a Five Year Old Boy" by Sigmund Freud, "Life Record of an Immigrant" from *The Polish Peasant* by Thomas and Znaniecki, "The Jack-Roller" by Clifford Shaw, and H. G. Wells' "Experiment in Autobiography." While the criteria are significant, the method novel, and the totality characterized by originality, there is something lacking in the treatment whereby the thesis is not wholly convincing. A more objective testing of the criteria by a number of collaborators would strengthen the argument considerably.

E. S. B.

POPULATION PROBLEMS. By WARREN S. THOMPSON. New York: McGraw-Hill Book Company, 1935, Second Edition, pp. xi+500.

With the 1930 census results now included, and the most significant recent trends carefully noted, Professor Thompson's second edition of a remarkably fine text in problems of population will be welcomed. The text has been carefully revised and improved, and the bibliography has been brought down to date. Those familiar with the author's predictions in the first edition will note with interest the general accuracy achieved by him in this particular field. The book remains as the best standard text in its field.

M. J. V.

SOCIAL REFORM IN NORWAY: A Study of Nationalism and Social Democracy. By JOHN ERIC NORDSKOG. Los Angeles: The University of Southern California Press, 1935, pp. vii+184.

This valuable study begins with an account of the struggle for national unity made by Norway. In spite of control by Denmark and Sweden, gradually the independence of the nation was established. Unique culture patterns contributed largely to this achievement. In political development the country has become more radical although it has receded from the extreme radicalism that appeared soon after the Russian Revolution. Labor has become increasingly powerful and apparently holds the balance of power at the present time. It has proved a deciding factor in much recent social legislation.

One chapter deals with the conciliation and arbitration laws. The compulsory arbitration law of 1922 operative for one year only was not re-enacted but a new law was passed several years later. Experience under these laws did not prove popular and at present compulsory arbitration is limited to one state-owned company. A summary of the more important welfare legislation is given, covering land, natural resources, industrial relations, and social insurance. Much progress has been made in respect to the nationalization of water power, forests, mines, and land; restrictions against unfair competition and laws controlling prices under certain conditions have been enacted, and provision has been made for insurance against industrial accident, sickness, old age, and unemployment. The writer summarizes these developments with the statement: "the Norwegian people practice various forms of social amelioration as aspects of their social unity and responsibility, and as an expression of the democracy of the people."

G. B. M.

STATISTICAL RECORDING AND REPORTING IN FAMILY WELFARE AGENCIES. By HELEN I. FISK. New York: Family Welfare Association of America, 1934.

Statistics of social case work are rapidly improving. The problems are exceedingly involved and only the simpler and more obvious data can be collected at present. The administrative value of such statistics is well recognized but only recently has their value for research begun to be recognized. This volume is a manual showing carefully worked out standard forms, and procedures. It presents a scheme of procedure which, if faithfully followed, will give social case work a new grip on many of its problems and enable research students to begin the many long delayed and much needed studies in this field.

E. F. Y.

INSURANCE OR DOLE. By E. WIGHT BAKKE. New Haven: Yale University Press, 1935, pp. xii+280.

This book deals with the development of employment insurance in Great Britain and evaluates the success of this experiment. The first chapter traces the evolution of the system and takes up concretely many of the practical problems connected with the administration of the law, for example, under what conditions is a man "capable of and available for work." Strong sentiment has arisen in favor of a more drastic treatment of the problem of unemployment. The prolonged depression resulted in the application of a means test to workers unemployed beyond a certain length of time but this method of care overlooks the responsibility of the nation to deal with the problem of unemployment directly. Beyond insurance, what? has become a real problem. Public works are not popular; production-for-use has been tried in a very limited way, and other methods of amelioration have not solved the problem.

The burden of unemployment insurance has been borne to such an extent by the laborer that a more radical plan is favored by many. The author concludes that

it is difficult to escape the conclusion that ultimately the only alternatives before industry are these: either absorb the employables at reality wages or allow the state to absorb them into industries which are run in competition with the present privately run industries.

In the appendices are found rules, regulations, and also results pertaining to unemployment insurance. The book is a very critical analysis of the British system and its limitations. G. B. M.

GESTALT PSYCHOLOGY, A Survey of Facts and Principles. By GEORGE W. HARTMANN. New York: Ronald Press Company, 1935, pp. xiii+325.

This book is far more than a survey; it is a critical examination and evaluation of the literature of Gestalt psychology. The author has shown unusual skill in evaluating Gestalt psychology without being biased by his own theories. The materials appear under four main headings: theoretical, empirical, practical, and critical. A useful glossary is added. It is concluded that configurationism may have passed its peak as an ardent pioneering movement and that it will now have "to content itself with consolidating its gains."

NATIONAL COLLECTIVE BARGAINING IN THE POTTERY INDUSTRY. By DAVID A. McCABE. Baltimore: The Johns Hopkins Press, 1932, pp. x+449.

Professor McCabe's study of collective bargaining in the pottery industry comes as a result of over fourteen years of research into the subject, and as such it becomes a markedly significant exposure of the attitudes and values of both organized employers and employees in attempting to bargain or perhaps, out-bargain each other. The situation which is described is traced from its origins in the latter part of the 1890's down to 1931, and deals principally with the two divisions of the pottery industry in which collective bargaining on a national scale prevailed. The situation presented two marked contrasts. In 1922, the collective bargaining agreement collapsed in one of the divisions, namely the sanitary.

Some important disclosures are made by the author regarding the issues which were matters of contention in carrying out a collective bargaining agreement which primarily sought to eliminate the possibility of strikes. For instance, the union organization contended at various times that a "living wage" should become an observed fact or principle, but the employers' association constantly countered with the old argument that wages must be based upon what an industry found itself able to pay. Such issues as the introduction of new machinery, the hiring and discharge of men with or without union affiliation (there being no closed shop agreement), sanitary and health conditions, and the like, are clearly reported.

Professor McCabe believes that the long agreement which has existed in the first, or general ware division of the industry, has been effective because of its localization in a few centers not too distant from each other, making for rather uniform wage rates, and because of the type of leadership which has inspired mutual respect and confidence. On the other hand, the sanitary division's collective bargaining agreement, which broke in 1922, was probably due to a weakness in the disciplining of the members of both the unions and the employers' association, members who had violated the spirit of the agreements voted upon at various times. Furthermore, in the depressed year of 1921, the union representing this division refused to consider a wage reduction, and the employers held therefore that the men in the union were no longer co-operative but hostile. Most significant is the light which is thrown upon the problem of just how much really depends upon the reasonable co-operative spirit, which men, who lead in the settlement of disputes under joint agreement, possess.

M. J. V.

THE ORIGIN AND NATURE OF MAN. An Enquiry into Fundamentals. By G. SPILLER. London: Williams and Norgate Ltd., 1935, second edition, pp. xiv+383.

The second edition of this work represents only slight changes from the first edition, chiefly in the use of terms. The author succeeds remarkably well in reconciling "man's almost infinite mental remoteness from the animal world with his close proximity to it biologically," and the "measurelessly great differences in observable mental status" among men "with the absence among them of any noteworthy differences in innate mental status." He elaborates four basic laws of human development, namely, (1) the law of limitless increase in cultural diversity, (2) the law of limitless progress, (3) the law of limitless growth in co-operation, and (4) the law of limitless individual perfectability. Man's achievements are due to the fact that his innate mental ability is just far enough above that of the apes to enable him to learn from his fellows. It is this interlearning ability that explains man's superiority over animals and that also explains the great diversity in mental achievements among men. Among animals the individual is the thinker; among men the species as a whole is the thinker. This theory of specio-psychism is well supported by argument.

E. S. B.

A STUDY OF TRANSIENTS AND STATE HOMELESS IN CALIFORNIA. By the Social Service Division, California State Relief Commission. San Francisco, 1935, pp. iv+40.

Social planning is still a novelty in America. This interesting study, however, shows precisely the administrative and financial problems involved in caring for two groups of dependents who at present are not chargeable to any local government for their care. Withdrawal of the federal government from the relief field will leave these groups almost wholly without relief. The Commission therefore proposed a definite plan for reforming state relief policy and providing the needed service. The cost estimates are given in detail on the basis of recent experience.

Out of the present conflicting policies and bewildering procedures, there should emerge statesman-like proposals from California based upon the acceptance of certain public welfare responsibilities as legitimate and abiding functions of the National and State governments. (p. 28)

The report urges the need for

a Federal Department of Public Welfare with grants-in-aid to states, and a unifying State Welfare Department and the creation of local Welfare Districts embracing several counties and in some instances the larger municipalities. (p. 25)

E. F. Y.

THE REBUILDING OF MANCHESTER. By SIR E. D. SIMON and J. INMAN. London: Longmans, Green and Co., 1935, pp. ix+173.

Manchester, England, has grown from a population of 70,000 in 1800 to approximately 766,000 at the present time. This rapid growth has been accompanied by the construction of houses poorly adapted to the needs of the people. Out of 180,000 houses, 80,000 are situated in the slum belt, and of these 30,000 have been condemned as unfit for human habitation. The construction of houses has not kept pace with the growing population and a serious condition of over crowding prevails.

It has gradually dawned on the political leaders that the *laissez-faire* system applied to housing has failed miserably and that city planning has become necessary. After considerable opposition from the special interests through the English Parliament, the City Council of Manchester finally succeeded in obtaining 5,500 acres of land on which a garden city will gradually be built. For the present, however, the city is forced to limit its program largely to the razing of 15,000 slum houses and the construction of new buildings to rehouse the families displaced.

The second half of the book deals with the future. It discusses the problems to be met and suggests plans for meeting them. In fifty years Manchester could be transformed into a city that would meet the newer ideals of housing.

G. B. M.

A DECADE OF PROGRESS IN EUGENICS. Scientific Papers of the Third International Congress of Eugenics. Baltimore: The Williams & Wilkins Company, 1934, pp. xi+531.

This volume, impressive in size and content, presents in full detail by means of over sixty monographs the progress made in genetical and eugenical research during the years 1921-1931. From the inspired presidential address on "The Development of Eugenics," by Dr. Charles B. Davenport to the warmly humorous report of Robert Cook on "Is Eugenics Half-Baked?" the papers represent the fruits of mature thinking and diligent research in the diverse efforts made by scientists to improve the race, mentally, physically, and morally. Contributions of research scientists from England, France, Germany, Italy, Holland, Norway, Hungary, and the Dutch East Indies are in the nature of convincing testimonials to the widespread awakening of man in attempting to direct his own paths of evolution. Seven

major classifications are utilized for the filing of the materials. These are: (1) anthropometric methods and tests, (2) race amalgamation, (3) education, society, and eugenics, (4) positive and negative eugenics, (5) selection, disease, and infertility, (6) differential fecundity, (7) human genetics. Materials in the form of charts, plates of exhibits, and photographs, in addition to a good index, add to the book and make it a genuine contribution to the literature in the field.

M. J. V.

PUBLIC HEALTH ADMINISTRATION IN THE UNITED STATES. By W. G. SMILLIE. New York: The Macmillan Company, 1935, pp. xvi+458.

This much needed book presents an excellent picture of the problem of public health administration. It is divided into four parts, the first of which briefly outlines the development in this country. Part II, dealing with a number of specific communicable diseases, outlines the methods of control generally employed by the health officers of the country. Next follows a discussion of the basic activities of a public health service. Included among these are vital statistics, epidemiology, laboratory, public health nursing, sanitation, child hygiene, and public health education. The problem of mental hygiene offers special difficulties and requires a statewide program co-ordinated with local organization. Industrial hygiene requires the co-operation of labor industry and the government.

Part IV deals with the organization of public health programs. It describes municipal health, rural health, and state health administration and also the health services carried on by the federal government. Certain voluntary health organizations are briefly described and an estimate made of the future of public health organization.

G. B. M.

NOTAS DE SOCIOLOGIA. By ALFREDO POVINA. Cordoba: Imprenta de la Universidad, 1935, pp. 162.

Professor Povina has assembled in this volume a number of previously published articles. He devotes well over half of the book to an exposition and criticism of well-known sociologists: Tonnies, Giddings, Simmel, Von Wiese, Vierkandt, and their disciples. An extended section is devoted to a survey of sociology in the Argentine with detailed course outlines of the work carried on by Orgaz, Oliva, Levene, and Baldrick.

E. F. Y.

WAYWARD YOUTH. By AUGUST AICHHORN. With a Foreword by Sigmund Freud. New York: The Viking Press, 1935, pp. xiii+236.

ROOTS OF CRIME: PSYCHOANALYTIC STUDIES. By FRANZ ALEXANDER and WILLIAM HEALY. New York: Alfred A. Knopf, 1935, pp. viii+305.

These volumes are ventures in "depth psychology." In evaluating them we need to distinguish sharply between psychoanalysis as a method and as a system of interpretation. For example, much if not all of the significant material contained in the numerous life histories is little different from that which can be secured by any clever interviewer and requires no special psychoanalytic technique. Any methods which would establish confidence, articulate the patient, and provide a foil for the interviewer would suffice. It is doubtful, judging from the materials reproduced here, whether even the dream material required a special interview technique. The psychoanalytic interpretation of the data is a different matter. The reader, even though versed in psychoanalytic lore, cannot by logical processes arrive at the authors' interpretations from the case-history material. The whole procedure becomes esoteric at this point. There is equal warrant for arriving at one of several other explanations which are less demanding upon one's imagination—from the basis of the data given on individual cases.

Aichhorn is new to American readers. The editors tell us that he is "fat, jolly, and comfortable looking, a well known and greatly beloved figure in Vienna." This volume is a translation of his *Verwahrloste Jugend* first published in 1925. He uses the method of child analysis developed by Anna Freud. E. F. Y.

ETHIOPIA, A Pawn in European Diplomacy. By ERNEST WORK. New York: The Macmillan Company, 1935, xii+354, seventeen maps.

One does not read far into this book, written by a former adviser to the Ethiopian government, before he concludes that the present Italo-Ethiopian conflict is but another chapter in a struggle of European countries to obtain control of the last remaining independent people on the continent of Africa. This struggle which has been going on more or less intermittently since about 1885, or for fifty years, has involved first one and then another of four European nations, namely, England, Germany, France and Italy, with all being

specifically involved at times. After reading Professor Work's description of the march of events it is hard to see how Ethiopia has been able to fight off so well the political carving knife. Her main salvation has been, and is, the fact that the nations have disagreed among themselves so bitterly about the nature of the carving. The author makes a strong plea in behalf of the freedom-loving people of Ethiopia.

AN INTRODUCTION TO SOCIOLOGY. By CARL A. DAWSON and WARNER E. GETTYS. (Revised Edition) New York: The Ronald Press Company, 1935, pp. xvii+870.

The revised edition of this popular textbook, first appearing in 1929, brings forth many important changes and additions. The authors have redefined their conception of sociology; in the first edition it was "the study of the forms, mechanisms, and processes of group behavior," while, at present, it becomes

the study of groups, institutions which co-ordinate the efforts of group members, and the personalities and attitudes which are defined in connection with such collective behavior.

The original edition stressed the role of ecology in its treatment of social phenomena, the revised not only continues this emphasis, but, in addition, focuses much attention upon the role which culture patterns play in social situations. Furthermore, the strong point of the first edition, the inclusion of illustrative source materials, has been fortified with much additional matter. The text as it is now constructed will be an invaluable aid to both teachers and students.

M. J. V.

JANE ADDAMS OF HULL HOUSE, by WINIFRED E. WISE. New York: Harcourt, Brace and Co., 1935, pp. xii+255.

Written for young people, this biography will interest persons of any age who have a care for social welfare. The book is written in a fascinating style and makes of Jane Addams a vivid personality. The word portrait of John Addams, the father, is especially effective. The long upward climb of a young woman deeply but not sentimentally interested in the socially defeated is depicted with skill. The selection of "t' ole Hull House" as a welfare center over which Miss Addams and Miss Ellen Starr presided, the development of Hull House into Jane Addam's home, the fierce combats waged by Miss Addams against ignorance, vice, and even crime in high places, the courage of "America's Joan of Arc," the beauty of life of "America's Uncrowned Queen," all this and more is made plain by Miss Wise.

TOYNBEE HALL. FIFTY YEARS OF SOCIAL PROGRESS, by J. A. R. PRIMLOTT. London: J. M. Dent and Sons, Ltd., 1935, pp. xx+315.

Samuel Barnett lives again throughout these pages. As the founder of Toynbee Hall he is seen as a friendly man living among people in need, sharing his life with them, and bringing to them an intellectual vision as well as sympathy and practical help. Toynbee Hall, called the "Mother of Settlements," is truly the lengthening shadow of a good and great man, Canon Barnett. Named after Arnold Toynbee, a young university man who made a deep impression by his activities in behalf of the poor, Toynbee Hall has been several institutions in one: a social settlement, a working man's university, an experimental social laboratory. Distinguished are the men who have served as its wardens and who have lived or worked under its auspices. Substantial, national, yes international in reputation, practical to the nth degree, Toynbee Hall goes on with its work, changing its program to meet new social needs, but always endeavoring to exalt the principle that "a healthy group and neighborhood life is a *sine qua non* of a successful democracy." E. S. B.

PUBLIC INTELLIGENCE, a Study of the Attitudes and Opinions of Voters. By SEBA ELDRIDGE. Lawrence, Kansas: University of Kansas, 1935, pp. 101.

A true-false test of public intelligence is reported upon in this monograph. A scattered group of 1,250 voters were the subjects. Thirty propositions dealing with the League of Nations, the tariff, and compulsory arbitration of industrial disputes were submitted to the 1,250 subjects. Among the findings are these: (1) the low average competency of the voters, i. e., "the small percentage of competent citizens"; (2) "women slightly outclassed the men on all measures of political intelligence"; (3) public intelligence is found in a decreasing order vocationally as follows: (a) professional people, (b) housewives and manual workers, (c) farmers and business proprietors; (4) while business proprietors rate much lower than professional people, they exert much more influence on public policy; (5) reading of daily newspapers is associated "little if at all with political intelligence"; (6) readers of magazines such as the *New Republic* rate much higher than readers of *The Country Gentleman* and the *Delineator*; (7) political intelligence, generally speaking, does not increase with advancing age of a person; and (8) intelligence on one public question "may develop quite differently from that on another question." E. S. B.

FEDERATION FINANCING OF JEWISH SOCIAL WORK IN 1934. By National Council of Jewish Federations and Welfare Funds and Bureau of Jewish Social Research. New York City, 1935.

These are statistical studies of a vast sector of the social work field. The first deals with service trends in family welfare, child care, care of the aged, hospitals, and clinics. Reductions in number of families under care, relief expenditures, number of staff members on case service, and size of average case load are reported.

The second study covers some sixty-eight federations and welfare funds and their local beneficiary agencies, serving a Jewish population of over 3,000,000 in fifty-four communities, which is about 72 per cent of the total Jewish urban population. It gives a very complete statistical analysis of the contributions received and disbursed through joint financing, particularly by types of services supported. Students of social work need to study carefully materials of this sort. It is to be hoped that all agencies will eventually join in making uniform reports which can be analyzed in the manner of these studies.

E. F. Y.

THE COLOUR PROBLEMS OF SOUTH AFRICA. By EDGAR H. BROOKES. Cape Town, South Africa: Lovedale Press, 1934, pp. viii+237. Distributed by International Missionary Council, 156 Fifth Ave., New York City.

In these Phelps-Stokes Lectures, delivered at the University of Cape Town in 1933, the author, who is a recognized authority on South African problems, deals frankly, thoughtfully, and fairly with the Union Native Policy in South Africa from 1910 to 1932. He tackles the triangular problem of "Briton, Boer, and Bantu" without neglecting the Indian and the colored people in South Africa. While not sympathetic toward most of the proposed plans of segregation, Dr. Brookes looks with favor upon the Southern Rhodesian policy of establishing natives in villages near white towns. Economic stress and fear which have operated against the natives in recent years may decrease in the future and give way to a more liberal policy. Likewise, nationalism which waxed strong and which in so doing has hampered the native may "escape from its inferiority complex" and "decline in intensity," thus enabling South African liberalism to "become disentangled from the creepers which entangle it." E. S. B.

Social Research Notes

Edited by

DAVID H. DINGILIAN

Fellow in Sociology, The University of Southern California

YOUTH AND THE DEPRESSION. By KINGSLEY DAVIS. Chicago: The University of Chicago Press, 1935, pp. 48.

YOUTH AND MACHINES. By WM. F. OGBURN. Chicago: The University of Chicago Press, 1935, pp. 55.

CRIME. By NATHANIEL CANTOR. Chicago: The University of Chicago Press, 1935, pp. 45.

JOBS OR THE DOLE? By NEAL B. DENOOD. Chicago: The University of Chicago Press, 1935, pp. 54.

BUSINESS AND GOVERNMENT. By JOHN C. CRIGHTON and JOSEPH J. SENTURIA. Chicago: The University of Chicago Press, 1935, pp. 48.

FRIENDS OR ENEMIES? By JULIUS W. PRATT. Chicago: The University of Chicago Press, 1935, pp. 59.

THE FARM BUSINESS. By ROMAN L. HORNE. Chicago: The University of Chicago Press, 1935, pp. 60.

STRIKES. By JOSEPH J. SENTURIA. Chicago: The University of Chicago Press, 1935, pp. 54.

MONEY. By MARC ROSE and ROMAN L. HORNE. Chicago: The University of Chicago Press, 1935, pp. 51.

These series of pamphlets called American Primers were prepared "under a grant from the General Education Board to the American Council on Education." The publication of the series "represents an attempt to present, in a spirit of scientific inquiry but in non-technical language, a discussion of current issues in economics, politics, and sociology."

The first three, as the titles suggest, deal with youth and the necessary adjustments they have to make in order to keep from falling into the pitfalls of a defeatist philosophy. In the words of Kingsley Davis, they must not lose "faith in their own ability to work out a better future within the framework of the government and the business system which they have inherited."

The remaining six deal frankly and fearlessly, with facts as their aid, with the subjects of money—what is it? What are its functions? With strikes—what they mean to the employer, to the unions.

What are the advantages of closed shop, of open shop? With the farmer's problems—how he is no longer "farming by the family, for the family," but farming for "business."

With the subject of that much debated question of which is better, jobs or the dole? Which are the "trouble spots" that bring on depressions? What about unemployment insurance, can it meet the task of ending depressions? Which road should business take—the "go as you please" road or "increasing government control" road? What about our international relations? Are we "friends or enemies"? Do we contribute to peace in the long run by staying away from the World Court membership? All these questions are raised in these very interesting little pamphlets. No dogmatic answers are given. In several of them the attempts of the New Deal are touched upon, without at all attempting to propagandize.

COMMERCIALIZATION OF THE HOME THROUGH INDUSTRIAL HOME WORK. United States Department of Labor, Woman's Bureau, Bulletin No. 135. Washington: United States Government Printing Office, 1935, pp. 49.

The purpose of this bulletin is to

acquaint the consuming public with the undermining effects of the full-time production in the home for commercial enterprises upon the family life and upon standards of factory working conditions, and with its cost to the community in health and in dollars and cents.

Of special interest to industrial sociologists are a number of facts of a most telling character, one of which is the startling statement that a minimum of 77,000 homes, scattered over 48 states, are doing paid work for industry within their walls.

MELANESIANS AND AUSTRALIANS AND THE PEOPLING OF AMERICA. By ALES HRDLICKA. Washington: The Smithsonian Institution, October 18, 1935, Publication 3341, pp. 58.

Of the many theories about the origins of the American natives, our author writes this brief study from the standpoint of the multiple origins theory, postulating that "more than one race contributed to the original peopling of the American continent." His succinct conclusions are that

the hypothesis of either Melanesian or Australian, and even that of recognizable Polynesian, presence on the American continent is not demonstrable, nor even probable; and that whatever cultural or other resemblances may appear to exist between the pre-Columbian Americas and the South Seas must have other explanations than any material accession of the people of the latter parts of the world to the American populations.

NOT RELIEF, BUT RECOVERY POSSIBILITIES IN NEVADA.

Report of the Governor's Emergency Committee on Employment in Nevada. By LETSON BALLIET. Carson City: State Printing Office, 1935, pp. 21.

Firmly of the opinion that the dole is not a satisfactory substitute for a job, and with full realization that "the happiness and contentment of the worker lies in the knowledge that his tenure of employment is assured and not in jeopardy," this committee recommends to the Governor the setting up of an Old-Age Pension and Unemployment Insurance system and the devising of methods whereby the "fraternal and civic societies" will actively "save the boys" by keeping them from drifting out of their home town. This latter suggestion would "keep the boys from migrating" and "save them to become the leaders of tomorrow."

NEIGHBORS IN NEED. A Survey of 10,000 Relief Families in New Jersey. Report No. One. Newark: State Emergency Relief Administration, 1935, pp. 79.

This report describes the relief families "principally through the characteristics of the family head." Divided into three sections, the report includes, in order: I, Composition and Characteristics of Relief Families; II, Re-employability of Relief Family Heads; III, Extended Dependency and Quasi-Security Families.

The following are a few of the many impressive findings contained in the report:

One out of every seven persons in New Jersey's population of over 4,000,000 was on relief in the winter of 1934-35 (measured against 1930 census). . . . In 10,000 relief families covered in this Survey, four-fifths of all family heads are available for employment. . . . The tragedy of relief is greatest among those families that have become dependent through disease, old age, or the loss of breadwinners.

CAPITALISM AND ITS RIVALS. By KIRBY PAGE. New York: Eddy and Page, 1935, pp. 94.

This pamphlet is "A comparative interpretation of Individualism, New Dealism, Fascism, Communism, and Socialism." After presenting each in his lucid and characteristically succinct manner, the author suggests pacific revolution as the only way out for America, and briefly presents an outline of the "strategy of non-warlike revolution." He writes that "in no highly industrialized and urbanized nation with conditions at all comparable to those existing in the United States has victory been achieved through violent means." His challenge is that if all these other "isms" assume that "patriots must be willing to die in battle at the command of the state," those

of us who do choose the nonviolent road must face the fact that "pacific revolution in America will not be wrought by men who are afraid of losing influence, position, and income." He concludes that

Building a new world is the most perilous form of pioneering, and the most glorious victories of religion have ever been won in hours of fiercest danger, and so will it be in our day.

WHAT SHALL WE DO ABOUT WAR? By SHERWOOD EDDY and KIRBY PAGE. New York: Eddy and Page, 1935, pp. 94.

This admirably frank and very much to the point pamphlet faces courageously the ominous problem of war. Part I is entitled "War Or Peace: What is My Duty?" and is treated by Mr. Eddy. Here is his stand:

We resist war, individually and socially, positively and negatively. We work for peace in an organized world, not for "preparedness" in the midst of the international anarchy of a competitive system that heads logically to class war at home and world war abroad. We say with regard to war as Garrison said of slavery: "I am in earnest—I will not equivocate—I will not excuse—I will not retreat a single inch—and I will be heard." And we say with Luther: "Here I stand, I can say no other. God help me. Amen."

Part II is made up of "Questions and Answers Concerning War" and is treated by Mr. Page. He writes about the "Causes of War," "The Prevention of War," "Christianity and War," and presents a twenty-one-point "Program of Action For Individuals" which is most challenging.

THE PLACE OF THE TERM "CULTURE" IN THE SOCIAL SCIENCES. By ALBERT BLUMENTHAL. Minneapolis: The Sociological Press, 1935, pp. 65.

Here is a most welcome endeavor to clarify and isolate the concept of culture from its present state of confusion and misuse. The thesis of the author is that

Sociologists at present define "culture" in at least eleven widely different kinds of statements and there is great divergence in wording or uncertainty of meaning within each of these classes.

The following are some conclusions reached by the author:

These eleven kinds of statements denote nine fundamentally different sorts of conceptions. . . . The symbol "culture" should be used to designate only one of the conceptions and new terms should be coined for the remaining eight. . . . Sociologists and anthropologists are extremely fond of the definition of culture as sum-total of upper-super-organic, whereas many philosophers, literary men, and popular writers and most specialists in the field of education show great preference for some version of the conception of culture as a trait of the single human being.

A new term should be coined and perhaps

the responsibility should fall upon sociologists since they constitute the more integrated group. In selecting its terminology, sociology cannot afford to ignore the meanings which terms have for other specialists. . . . Theirs is already an unmistakable movement toward the development of one all-inclusive discipline for the precise study of purposive mental phenomena. The various traditional academic departments should consider themselves as sub-divisions of this larger field rather than self-sufficient units.

NEGROES ON THE ROAD. By NELSON C. JACKSON. New Jersey: State Emergency Relief Administration, January, 1935, pp. 28.

This pamphlet is "A survey of the Negro Transient in New Jersey, January-June, 1934." Some very astonishing facts revealed by the survey are "that 48.3 per cent were from northern states and 44.2 per cent from southern states. This is contrary to the popular view that the Negro transient is almost exclusively from the South. The Negro transient has had considerable schooling, more than 29 per cent of all applicants having finished the eighth grade or better, and 72 per cent having had more than three years of schooling. There is a reasonably large proportion of skilled and semi-skilled workers. The cause of transiency was reported as 'seeking employment' in more than 93 per cent of the total Negro cases studied, this percentage being considerably higher than has been found in state and national studies of the total transient groups. These latter findings are supported by the fact that the response of the Negro transients to camp work programs is excellent, according to local and state officials." Some very valuable recommendations are made by the committee for revamping past procedure of transient treatment.

A EUGENICS PROGRAM FOR THE UNITED STATES. By American Eugenics Society, Inc., G. R. Andrews, Executive Secretary. New Haven, Conn., 1935, pp. 17.

The following four-point program is presented for the reader's consideration: 1. "to develop an intelligent and aroused public opinion." 2. The facing of the situation with regard to "economic conditions and large families." 3. A "decrease in socially inadequate families." 4. "preventing reproduction by defectives and subnormals." In brief, this program of eugenics

seeks a social morality so changed, that under the system of voluntary parenthood a larger majority of our children will be born and reared in those homes which can give them the fullest and happiest preparation for life.

Foreign Sociological Notes

Edited by

EARLE EUBANK, *University of Cincinnati*

(Note: This department requests the co-operation of readers in supplying news of sociological interest in connection with other lands. Information is desired especially concerning trips abroad of American sociologists or of sociologists from other countries who visit the United States.)

The growing contact between the sociologists of the United States and the Orient has been carried a considerable step forward by the visits during the summer of 1935 of two well-known members of the American Sociological Society. Dr. J. F. Steiner of the University of Washington spent three months in Japan studying social conditions and the present status of sociology in Japanese universities, especially the Imperial universities of Sendai, Kyoto, and Tokyo. The foreign office gave a luncheon in his honor at the Peers Club to which the leading sociologists of Japan were invited.

Dr. Jerome Davis carried an official message from the American Sociological Society to our colleagues in Japan and received a message from them in return. He lectured at a number of the major universities of that country. His return trip included visits to China, Manchukuo, and Russia. Both Dr. Steiner and Dr. Davis are former residents of Japan and speak the language.

The International Institute of Sociology has again conferred honor upon the United States in electing as its President for 1936-1937, Dr. Pitirim Sorokin of Harvard University. Drs. Corrado Gini of Rome, René Maurier of Paris, and Alexander Farquharson of London have been named Vice-Presidents. The President of 1937-1938 is Dr. E. Mahaim of the Institut Solvay at Brussels, and the Vice-Presidents are Drs. Arnost Bláha of Brno, Morris Ginsberg of London, and M. H. Cornejo of Lima. The Secretary General of the Institute is Dr. G. L. Duprat of Geneva.

Dr. Celestin Bouglé, for many years Professor of Social Economics at the Sorbonne and in charge of the division of Lettres of L'Ecole Normale Supérieure, has been made Director of the latter. Dr.

Maurice Halbwachs, Professor of Sociology at the University of Strassbourg, has been named as Dr. Bouglé's successor at the Sorbonne.

Among the younger sociologists from abroad who are now studying in the United States, or who have recently returned to their homelands, are the following:

<i>Name</i>	<i>Home University</i>	<i>American University</i>
Berkes, Niyazi	Istanbul, Turkey	Chicago
Brodersen, Arvid	Oslo, Norway	Chicago; Minnesota; Wisconsin
Gordlund, Torsten Waldemar	Stockholm, Sweden	Chicago
Lejins, Peter	Riga, Latvia	Chicago
Machotka, Otakar	Komensky, Bratislava, Czechoslovakia	Chicago; Southern California
Ohrdlik, Antonin	Masaryk, Brno Czechoslovakia	Chicago; Columbia; Harvard
Schelting, Alexander von	Heidelberg, Germany	Chicago; Columbia; Minnesota; Wisconsin
Waris, Heikki	Helsingfors, Finland	Chicago

Most of the above are on appointment under the Rockefeller Foundation.

One of the most distinguished sociological visitors to the United States during the current year is Dr. Franz Oppenheimer, formerly head of the Department of Sociology at the University of Frankfurt and who, prior to the World War, was made Professor Extraordinarius at the University of Berlin by the command of the Emperor. His two-volume *System der Soziologie* is one of the most thoughtful and extended treatments of the subject to have appeared in the past fifteen years. In addition to his scientific writings, Dr. Oppenheimer is recognized in the field of practical achievements as one of the founders of modern Zionism, having been instrumental in the founding of one of the first co-operative colonies in Palestine. His life-long activities in agricultural reform include, among other things, four rural settlements in Germany established in demonstration of his socio-economic theories. On November 24, a dinner in his honor was given in New York City, attended by several hundred guests. Among the speakers were Dr. F. R. Robison, President of City College of New York, Dr. John Haynes Holmes, and Dr. Albert Einstein. Addresses by Dr. Oppenheimer are being given at Smith College,

Columbia University, University of Cincinnati, The University of Chicago, and elsewhere.

The proceedings of the Third International Conference of Agricultural Economists, held in Bad Eilsen, Germany, contains an informative paper entitled "The Population Prospect" by P. K. Whelpton of the Scripps Foundation.

International Notes

CHELTANHAM, ENGLAND, is to be the host from July 31 to August 14, 1936, to the Seventh World Conference of the New Education Fellowship. The theme is "Education in a Free Society." Questions to be discussed are: Does society, the national unit, as claimed by the totalitarian states of today, communicate to the individual all his power and worth and therefore exact from him in return an implicit obedience which should never be gainsaid? Or is the individual himself, out of his own freedom, the creator and sustainer of a social order resigned to support his own imperfect will, an order which thus requires to be recast constantly as his vision grows wider and clearer?"

LONDON, ENGLAND, is to be the headquarters of the Third International Conference of Social Work, which will be held at Bedford College, Regent Park, London, July 12 to 17, 1936. The general theme is "Social Work and the Community" and five commissions will consider these topics: health, education and recreation, material welfare, social adjustment, unemployment. A week's summer school will precede the International Conference. After the Conference is over LePlay House will conduct study tours on the Continent.

JAPAN continues her expansion program in North China. However, from Japan comes the report that "even open criticisms of the military (leaders) have appeared openly in Japanese newspapers, which would have been impossible a year or so ago." Meanwhile both England and the United States have issued statements showing disapproval of Japanese activities seemingly contrary to treaties and international agreements.

CHINA grows more restless because of the Japanese "invasion," and yet during the past summer at a conference under the auspices of the Y. M. C. A.,

Chinese and Japanese students not only lived, ate, slept, and played together, but they discussed all sorts of problems—even those over which their respective governments are so bitter. The students did not try to insist that the other side fully agree with them. They felt that the primary purpose of the discussions was to seek a better understanding of the "other fellow's viewpoint."

WORLD PEACE, it is suggested by Baron Sakataui in an address in Tokio in September, might be furthered if

England, America, and Japan should come together and agree to use their strong names for maintenance of the world's peace. . . . In other words, my idea is to form a league of the three nations, not in letter but in spirit, so that all the world may know that the combined force of the three big navies exists only for the purpose of protecting international justice and peace.

ITALY has continued to draw down upon her head the disapproval of all peace-loving people because of her unjustified warring upon Ethiopians. Not the least disturbing fact in the situation is the way in which Ethiopia is used as a pawn in European-African politics. Oil has come to the fore as a powerful determinant in this miserable conflict. Greedy Americans with oil to sell have come in for a share of the world's scorn for being willing to sacrifice welfare considerations at the altar of oil sales.

AIRPLANE SERVICE from the United States to China is a marvelous new development. It shortens the distance from the United States greatly. However, the development of this new adventure must be carried on with the best of good will in every way or Japan will have reason to grow suspicious, and potential conflict will increase. Every new shortening of physical distances calls for an equal development in mutual understanding between nations.

News Notes

A report of the meeting of the Pacific Sociological Society held at Mills College, Oakland, December 27, 28, 1935, will be published in the March-April issue of *Sociology and Social Research*. Approximately sixty pages will be devoted to the major papers. The new officers of the Society will be announced at the same time.

The Department of Sociology of the University of Hawaii announces a second number of *Social Process in Hawaii*. The first issue was an exceedingly stimulating document; it was filled with valuable materials on race relations emanating from one of the most interesting race relations laboratories in the world.

In the article by Uriah Z. Engelman on "Intermarriage Among Jews in Germany," published in the September-October issue of this journal a printer's mistake was made in the captions used in Table V which in corrected form should read as follows:

TABLE V
DISTRIBUTION OF MIXED MARRIAGES ACCORDING TO WHETHER
WIFE OR HUSBAND WAS OF JEWISH FAITH

	Years	Wife, non-Jewess; Husband, Jew	Husband, non-Jew; Wife, Jewess
	1901-1905	1,906	1,616
	1906-1910	2,564	2,173
	1911-1915	3,462	2,365
	1916-1920	4,276	2,950
	1921-1925	5,644	3,252
	1926-1929	3,838	2,249
Total	1901-1929	21,690	14,605

Social Fiction Notes

IT CAN'T HAPPEN HERE. By SINCLAIR LEWIS. New York: Doubleday, Doran and Company, 1935, pp. 458.

What can't happen here in the United States? "Fascism," answers novelist Sinclair Lewis in his most provocative work since *Elmer Gantry*. The new novel is a most penetrating tale, often lashing its readers, and yet finally appealing to them to arise for the protection and salvation of America from its military-mad, its grafters, its soothsaying crooks, its brutal would-be taskmasters.

By affecting to make a parallel Nazi regime happen in the United States, Lewis in reality shows how impossible the European pattern of dictatorship would be for us. His chief character, Doremus Jessup, a vigorous Vermont journalist, steeped in the individualistic mould, and armored with Jeffersonian democratic idealism, is a man who has been taught that in himself lies the power to captain his own soul. In the midst of the turmoil leading to dictatorship, he finds his townspeople easily swayed and duped by the opponents of good old democracy. When the first signs of the threatened fascistic movement appear, he refuses to be more than a bit contemptuous, but when realities make dictatorship inevitable, he rises as most of us would like to believe that the common average liberty-loving American would. Jessup organizes, goes to a concentration camp, flees to Canada, and finally returns as the secret agent of the American democratic movement, a movement finally awakened to the fuller and wider meaning of the Bill of Rights.

The first part of the novel, picturing the present, is superb. Lewis is always at his best when catching the photographs of middle-class America—note *Main Street*, *Babbitt*, *Dodsworth*. He catches the honest, decent, but gullible American in his office or at home, listening and swallowing all the awful "gospel" truth dispensed by partisan radio programs, newspapers, magazines, soap-box demagogues and others.

Sinclair Lewis seemingly wishes to warn the average indifferent American that he may lose by this very indifference the personal liberty he loves. Merely continue to be easily swayed by clever political tricksters who take every advantage of a depression or of an impending world war to impress upon the victims the necessity of dictatorship and military control. But so long as we have Doremus Jessups in our midst, there is hope for the triumph of political democracy. *It Can't Happen Here* is a challenge for every lover of democracy in these United States.

M. J. V.

Social Photoplay Notes

Steamboat 'Round the Bend is a fair cross-section of the life and character of Will Rogers; not literally, of course, but in terms of those personality traits by which he is best remembered and best loved. His greatness in simplicity and naturalness is clearly portrayed. His homespun nature and his unaffected sense of humor are well illustrated. His ability to cloak his accurate shafts of criticism in a naivete which is at once disarming and amusing, and hence effective without arousing a blinding antagonism, is most clearly shown. In this photoplay Will Rogers is seen as one who moves about pleasantly and nonchalantly in a world rather sordid and grasping, and who yet keeps himself untarnished by the crudity and filth and pompousness about him. He is revealed correctly as one who rises when occasion requires to great human heights not by oratory or preachments but by courageous example and plain, good-natured, whole-hearted moralizing. The plot of *Steamboat 'Round the Bend*, the love story, the customs that are characteristic of steamboat days will all be soon forgotten, but Will Rogers will live on, because the simple yet fundamental virtues which he represented, namely, honesty, common sense, sobriety, distaste for sham and pomposity, courage in attacking individual injustices, all couched in unpretentious living, in good-natured philosophy, and in disarming humor, are universally appreciated, accepted, and lauded. Similarly, *In Old Kentucky*, Will Rogers' last picture discloses the beloved philosopher in many of his natural roles in life.

A Midsummer Night's Dream is a beautiful and artistic production which, accompanied as it is by the Mendelssohn music, deserves favorable comment. There are many scenes which are superior because of the special lighting effects that are obtained. Shakespeare is made plain and entertaining. The audience tires quickly, however, of too much fantasy. It also allows its attention to be side-tracked when a well known screen star such as Joe E. Brown or James Cagney occupies the center of the screen. From then on the play becomes a Brown or Cagney affair, rather than Shakespeare. However, the photoplay as a whole is a worthy achievement, and suggests the manifold possibilities of better motion pictures.